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TRUTH AND PEACE.

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The Episcopal Recorder:

REV. WILLIAM SUDDARDS, } EDITORS AND
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Poetry.

CHRIST BY THE WELL OF SYCHAR.

METHUNE.

"My meat is to do the will of Him that sent me."

Upon the well by Sychar's gate,
At burning noon the Saviour sate,
Athirst and hungry from the way
His feet had trod since early day.
The twelve had gone to seek for food,
And left him in his solitude.

They come—and spread before him there,
With faithful haste, the pilgrim fare,
And gently bid him. "Master, eat!"
But God had sent him better meat,
And there is on his lowly brow
Nor weariness, nor faintness now;

For while they sought the market-place,
His words had won a soul to grace,
And when he set that sinner free
From bonds of guilt and infamy,
His heart grew strong with joy divine,
More than the strength of bread and wine.

So, Christian, when thy faith grows faint,
Amidst the toils that throng the saint,
Ask God, that thou mayst peace impart
Unto some other human heart;
And thou thy Master's joy shalt share,
E'en while his cross thy shoulders bear.

"The heart knoweth its own bitterness."

Tell not thy secret grief—
It may be that thy brother's heart can feel
Sorrow for suffering that thy words reveal,
And give thy heart relief;
But soon his ear will weary of a tale
Too oft repeated—then of no avail
The lengthened story of thy secret ill:
Bear on in silence—suffer and be still.

Yes, we must bear alone:
Hard lesson this for the young heart to learn,
Seeking for sympathy in every turn,
In every friendly tone.
But when the task is learned, although with tears
The heart gives up the hopes of early years,
Though anguish may its very life-chords wring,
Still gains its strength by its own suffering.

It is the common lot:
None knows the hidden soul, save He whose eye
Looks through each dark recess—forever nigh,
Though we behold Him not:
And it was by his own, his holy will,
That wants too deep for human love to fill,
Should to our thirsting spirits here be given,
That we the living stream might seek in heaven.

For the Episcopal Recorder.

FAMILY PRAYERS.

MONDAY EVENING.

Teach us, O Lord, the way of thy statutes, and make us keep it unto the end. Incline our hearts to thy testimonies, and cause us to go in the path of thy commandments, for therein is our desire. May the law of thy mouth be dearer unto us than thousands of gold and silver; and let thy Holy Spirit accompany thy word with saving power to our souls, through Jesus Christ our Lord.

Infinitely great and infinitely gracious God, thy glory exceeds our utmost thoughts, and thy mercies are over all thy works. We thy sinful creatures have particular reason to admire and adore, not only thy patience which bears with us, notwithstanding all that we have done against thee; but likewise thy never-ceasing bounty, by which our comforts are continued and our wants supplied. We desire to approach thee, as our kind and merciful Father in Jesus Christ; humbly beseeching thee to wash away our sins in his most precious blood; and to give us a sufficient measure of thy grace and Holy Spirit to enable us against them. Thou didst create man, O Lord, after thy own blessed image; but we have destroyed ourselves, and come short of thy glory; the crown is fallen from our heads, and woe unto us, for we are sinners both by nature and practice: justly mightest thou swear in thy wrath that we shall not enter into thy rest. Yet suffer us, and enable us to plead in faith thy gracious promise, that whosoever trusteth in the Saviour thou hast provided, and cometh unto God by him, shall never perish, nor fall into condemnation, but have everlasting life for his sake. Lord, we would believe; O help our unbelief! and work in us that unfeigned repentance towards God, and that right faith in our Lord Jesus Christ, that we may be of the number of them that do indeed repent and believe to the saving of the soul. Save us, O good Lord, from our sinful selves, and from the love of the present evil world, and from every thing that opposes thy grace and tends to hurt our souls. Stablish us in thy love; strengthen us to perform thy will; and settle our faith on Christ, the rock of ages.—To thy mercy, in him, we would humbly commit ourselves this night. Be our sun to enlighten us; be our shield to defend us. Grant us, if it please thee, rest of body and peace of mind. Let the voice of joy, health, and safety, be heard in our dwelling: make our walls salvation; and our gates praise.—Comfort all who want the comforts we enjoy; and grant suitable supplies of mercy, both spiritual and temporal, to all the afflicted, wheresoever they are, and howsoever tried. Remember, with the favour that thou bearest to thy people, all our absent friends and relations; be thou a friend to them, and may they stand in a covenant relation to thee. Make them and us such as thou wouldest have us, and such as thou wilt accept of in Christ Jesus, here to thy gracious favour, and hereafter to thy glorious kingdom. Hear us, O God of the spirits of all flesh! Hear us in behalf of ourselves and others; hear others, in behalf of themselves and us: and convert those who pray neither for others nor themselves. Above all, hear the Son of thy love, the lover of our souls, who intercedes, we trust, for us at thy right hand. For him and to him, with thyself and the blessed Spirit, enable us to ascribe everlasting praise and glory. Amen.

REV. H. BLUNT,

BY REV. MR. BURGESS.

"There are four things which it is edifying to remember, as often as a faithful minister passes hence to his heavenly home. To remember his *office and ministry*, his *preaching*, his *faith*, and *the end of his conversation*, that is to say, his hope in death; and such a minister of Christ, my brethren, who once had rule over you, and spake to you the word of God, has, since we last assembled in this sanctuary, finished his course with joy. It is meet that you should remember him—it is right that I should exhort you to such remembrance, that you may pray to have his degree of faith, to die his death, and that your last end may be like his. The passing bell which has announced the departure of your once beloved pastor, and my fellow labourer in this portion of Christ's vineyard, has fixed the thoughts of thousands upon this pulpit now so unworthily occupied. It was here where that man of God did the work of an evangelist, fed the flock over which the Holy Ghost had made him overseer, and had the rule over you without exercising dominion. It was here, where, in persuasive strains of eloquence he spoke unto you the word of God, and by the force of simple unadorned truth, overcame the prejudices of many minds, and the hardness of many hearts, and drew many a penitent, weeping to the cross of Christ. It was in this parish where that feeble frame exhausted itself 'by labours more abundant,' but where also the power of faith and the efficacy of prayer were almost visible in the prolonging of his days, and in the supply of strength for his ministrations. It was here where he preached, and while thousands hung upon those lips which are now closed for ever, and the popular current set toward this sanctuary, he departed not from the simplicity of the truth as it is in Jesus, but continued to declare unto you the whole counsel of God. With him it was a small thing to be judged of men, for he well knew that he must one day give an account to Him who searcheth the heart. His faith, which we may not be ashamed to follow, did not stand in the wisdom of men; he made no vain parade of learning; he relied not for success upon elaborate argument, but his strength was in God's truth; as he began, so he ended; his theme was Jesus Christ, the same yesterday, to-day, and forever. 'His doctrine was pure, his life consistent did exhibit lucid proof that he was honest in the sacred cause;' his end was peace, and his name will long be had in remembrance, for 'he being dead yet speaketh.'

"It may be doubted, whether there be any minister of the present day, whose labours of the pen and pulpit have been so extensively useful to the Church of Christ. Through a period of fifteen years, he was permitted to edify by his writings those whom his voice could not reach: and thousands who never saw him in the flesh, will rejoice to meet him in heaven, and own him as the instrument of their felicity. There are many among you, my brethren, who will recollect the moral wilderness in which your once beloved pastor began his ministerial labours. A parish of 32,000 souls, with church accommodation for scarcely 3,000, and but three or four at the most, besides himself, to take part in the daily ministrations; what wonder, if in such an uncultivated waste there should have been comparatively few who loved the Gospel of Christ. And if we did not know that God had chosen the weak things of this world to confound the strong, who could have imagined that one individual, composing his discourses during a season of bodily weakness, and holding a subordinate station in the Church, would have been enabled by grace to leaven the whole mass, to inspire into the hearts of so many a desire for the bread of life, and to infuse his own spirit into the minds of others, so that they who before had hindered, became fellow helpers in his work! It was during the season of Lent, in 1828, that the Curate of St. Luke's delivered his Lectures on the Life of Jacob, which he published, and in less than five years they went through ten editions. The following year his Lectures on the History of St. Peter appeared, and had as rapid and extensive a circulation. In the year 1830, this sanctuary was reared, partly by his exertions; and his pulpit ministrations, which had been so abundantly blessed, were transferred to this section of the parish. A succession of works, characterised by the same fervent piety and ardent love of truth, issued from the diligent pen of our lamented author; and those unpretending volumes might be found in almost every religious family throughout the land; they passed the seas, and carried the lessons of unadulterated truth to the new world, and into our most distant colonies; travellers and sea-faring men and families emigrating to foreign lands, carried out with them those treasures of wisdom and religious truth, until, in the course of eight years, the works of the Rev. Henry Blunt were disseminated wherever the British flag waved, and when they were read by thousands whether at home or abroad there was found in them nothing hard to be understood, every word told its own meaning. You had no mystery concealed beneath a doubtful phraseology; no handling of the word of God deceitfully; it was the Gospel in all its purity and simplicity; it was man exhibited in his fallen state, and Jesus lifted up in a manner to draw all hearts unto him; it was a picture of heavenly felicity to smooth the brow of sorrow, or it was a promise beautifully unfolded to make the bed in sickness; it was the unvarnished story of Jacob living in tents, of Abraham confessing himself to be a stranger and a pilgrim, of Peter in the frailty of human nature, of Paul in the strength of divine grace using his apostleship; but above all, of Him who went about doing good, and whose blood cleanseth from all sin. Thousands read and wondered they had never before understood the way of truth, now made so plain. Thousands will yet read and adore the simplicity of the Gospel. It pleased the all-wise Disposer of events, soon after your beloved minister's removal from this parish, that he should cease to teach publicly; but while he was restrained from the exercise of pulpit ministrations, his unwearied mind was engaged in preparing other works for the edification of the Church. He was permitted, until within a short period of his death, to continue those labours of the closet, and to be useful to the world, without opening his mouth. His family exposition of the Pentateuch was but just finished when his increasing weakness put an end to all exertion, and the last page which issued from his pen, contains an affectionate allusion to the present state of the Church. 'Let us be careful' (such is the last admonition of the departed man of God,) 'that we suffer nothing to stand between us and this Divine Leader [Christ], and least of all that we allow any thing to occupy his place. Sacraments, ordinances, churches, are only good inasmuch as they lead us to Christ, and not only useless, but infinitely worse than useless, when they incline us to rest satisfied in themselves, or to substitute any thing for union with him our living head. May God, of his infinite mercy, grant that neither learning nor authority, a desire for fanciful and unattainable unity, nor a respect for some who ought not so to have learned Christ, may be permitted to turn us back to those weak and beggarly elements which for centuries misled and enslaved the world.'

"The speech of the man of God is ended. The remembrance of his preaching, his walk, and of his sickness and death, is left for us; his valuable expositions of divine truth are the legacy he leaves to the Church. But as for himself, who can doubt but that he lives in the glorious presence of the God of Jacob, and that his soul has been carried into Abraham's bosom, which, as he once said, 'is only another term for heavenly happiness and eternal bliss.'"

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THE BELIEVER'S EXPERIENCE.

FROM ROMAINE.

(Concluded.)

When I wanted to do any thing commanded (what they call duties,) I found:—

Fiddly. A continual matter of humiliation. I was forced to be dependent for the will and for the power, and having done my best, I could not present it to God, but upon the golden altar that sanctifieth the gifts, not the worthiness, not the goodness of the gifts, but the sanctifying grace of the Great High Priest alone can make them holy and acceptable. How low did this lay the pride of good works; since, after all, they were vider than dung, unless perfumed with the sweet incense of Jesus' blood and righteousness! Here I learnt to eye him in all my works and duties, the Alpha and Omega of them: the life and spirit of all my prayers, and sermons, and hearing, and reading, and ordinances; they are all dead works, unless done in and by faith of the Son of God. Against this blessed truth, of which I am as certain as that I am alive, I find my nature kick. To this hour, a legal heart will be creeping into duties, to get between me and my dear Jesus, whom I go to meet in them. But he soon recovers me from the temptation, makes me loathe myself for it, and gets fresh glory to his sovereign grace; and as all the great and good things were done in the world, were done by faith, so all the crosses were endured with patience, were from the same cause, which is:—

Sixthly. Another humbling lesson. I find to this moment so much unbelief and impatience in myself, that if God was to leave me to be tried with any thing that crossed my will, if it was but a feather, it would break my back. Nothing tends to keep me vile in my own eyes, like this fretting and murmuring, and heart burning, when the will of God in the least thwarts my will. I read, *the trial of your faith worketh patience*: the trial of mine, is the direct contrary. Instead of patient submission, I want to have mine own way, to take very little physic, and that very sweet; so the flesh loseth. But the physician knows better. He knows when and what to prescribe; may every poison purge out this impatient, proud, unbelieving temper, so that faith may render healthful to the soul what is painful to the flesh. And as no cross can be endured without the faith of the Son of God, so,

Seventhly and lastly, There is no comfortable view of leaving the world, but by the same faith, *These all*, who had obtained a good report in every age, *died in faith*. On their death-bed they did not look for present peace and future glory, but to the Lamb of God. Their great works, their eminent services, their various sufferings, all were cast behind their backs, and they died as they lived, looking at nothing but Jesus. He was their antidote against the fear and against the power of death. They feared not the cold death sweat; Jesus' bloody sweat was their dependence. The dart lost its force on Jesus' side. The sting was lost in his corpse. Death stung itself to death when it killed him. There is life in its highest exaltation and glory, in not breathing the air of this world. This life, through death, Jesus entered on, and we enter on it now by faith; and when our breath is stopped, we have this life, as he has it, pure, spiritual, and divine. Because he lives it, we shall live it also. Yes, my dear friend, we, and you, and I, after we have lived a little longer, to empty us more, to bring us more out of ourselves, that we may be more humbled, and Jesus exalted more, we shall fall asleep in Jesus, not die, but sleep; not see, not taste death, so he promises us; but in his dear arms go sweetly to rest in our weary beds, when our souls shall be with the Lord. And then we shall be perfect in that lesson, which we learn so very slow in this present world, namely, that from him, and of him, and to him, are all things; to whom be all the glory, for ever and ever. Amen.

These are the things that God himself has taught me. Man had no hand at all in it. No person in the world, not I myself; for I fought against them as long as I could; so that my present possession of them, with all the rich blessings which they contain, is from my heavenly teacher alone. And I have not learned them, as we do mathematics, to keep them in memory, and to make use of them when I please: no, I find in me, to this moment, an opposition to every gospel truth, both to the belief of it in my head, and to the comfort of it in my heart. I am still a poor dependent creature, sitting very low at the feet of my dear Teacher, and learning to admire that love of his, which brought me down, and keeps me down at his feet. There be my seat, till I learn my lesson perfectly. That will soon be. There is nothing in his presence but what is like himself. In heaven all is perfection. The saints are as humble as they are happy. Clothed with glory and clothed with humility, with one heart and one voice they cry, "Worthy is the Lamb." They look not at, they praise not one another; but the Lamb is glorified in his saints, and will have from them never-ceasing praise and glory, for the glory which his sovereign grace has bestowed upon them. In a measure, I now feel what they do. My heart is in tune; and I can join that blessed hymn; looking at him as the giver of grace (and grace is glory begun, note here) as they look at him the giver of glory. I can take the crown, most gladly, from the head of all my graces, as they do from the head of their glory, and cast it down at his loving feet. "Worthy is the Lamb," he is—he is—blessings on him for ever and ever!

Ought not I to say so, indebted as I am to that precious Lamb of God? You see how he has dealt with me; the kindness, the gentleness of his ways, his royal bounty, the magnificence of his love. Adore and praise him with me and for me. And learn, my dear friend, from what I have here related, to trust him more. When he shows you your vile heart, your poor works, when dreadful corruptions stir, and are ready to break out, go to him freely, boldly; stop not a moment to reason with your own proud spirit, but fall down at his footstool. Tell him just what you feel. He loves to hear our complaints poured with confidence into his bosom. And never, never on earth, will you get such fellowship with him, so close, so blessed, as when you converse with him in this poverty of spirit. Let nothing keep you from him; whatever you meet with, let it drive you to him; for all good is from him and all evil is turned into good by him. Oh wondrous Saviour! Here I was going on, and I hope in this theme never to stop; but the Rev. Mr. —— is come in—one just adorned. I do not leave Jesus to talk to him, but I am going to talk to him of sweet Jesus. To him I commend you and yours. Believe me, very truly yours, in that most lovely Lord Christ, most precious Jesus, W. ROMAINE.

REASONS WHY I AM A CHURCHMAN.

III. I am a Churchman, because I find that the early Christian Church, throughout the whole world, was certainly organized like the Episcopal Church, under three orders of the ministry. The most eminent non-episcopalians, acknowledge this fact, that as soon as history begins to reflect any light upon the condition of the early Church, that that Church was *every where found* having Episcopal order and government. Early history gives us no trace of Congregationalism or Presbyterianism.

This fact of itself, of the early and universal spread of Episcopacy, the fact that the earliest historians acknowledge it as every where prevalent in every Church, is an unanswerable argument in its favor. Churches in countries far remote from each other.—Churches in countries speaking different languages,—Churches in countries which, from the then imperfect state of commerce, *could have had* no influence upon each other,—Churches under different forms of civil government,—Churches in lands enjoying different degrees of civilization,—Churches thus diversely situated, are yet found, with not one exception, to have possessed an Episcopacy with three orders of the ministry.

Read Dr. Buchanan's account of the Syrian Church first discovered in the East in 1503, by Vasco de Gama.

Read, also, the statements respecting the Nestorian Church, one of whose Bishops has lately been travelling through our country.

What, let us now ask, does this universally conceded fact, respecting the prevalence of Episcopacy prove? Let the question be pondered in all its bearings. Does it even *admit* the supposition, that the early Church was Congregational, or Presbyterian? If so, how weak and inefficient that system must have been, to have failed so soon. But is this even supposable? Can it be thought even in the remotest degree probable, that, simultaneously, and without concert, and all over the world, the whole of Christendom should have dropped the ministry planted by inspired Apostles, and all at once have been found every where Episcopal? And then, too, more than all, that there should have been no trace of such a change on record?—Not the slightest scrap of ancient history, giving the least allusion to it!

And then, to render the matter still more improbable even, that in that day of faithful witnesses for Christ's sake, that there should have been heard no note of remonstrance against the usurping Bishops, on the part of any presbyter whose rights were thus trampled on, that the whole change should have been hushed in the darkest oblivion! Is it too much to say, that the fact of such a change, under the circumstances, would be even a greater miracle than the establishment of Christianity itself?

No. It is a moral impossibility. The voice of all antiquity, as we have seen, is against it. And it only shows, to what inferences and shifts, non-Episcopalians are driven, to defend the apostolic character of their respective organizations. And it shows, also, on what an immovable rock the Episcopal Church is founded, even "upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. ii. 20.)

AUTOBIOGRAPHY OF BISHOP PATRICK.

In the latter end of May, 1690, I went to settle my family at Chichester, and, blessed be God, had a safe journey thither, and a comfortable habitation there.

In the end of April 1691, the city of Chichester was filled with the report that I was to be translated to the See of Ely; the King being resolved no longer to let the Sees of the deprived Bishops be void.

This preferment I was far from seeking, or so much as thinking of it, as I told some of my clergy; but it was put upon me without my knowledge, and in that condition wherein affairs were, could not be refused by me without their Majesties' displeasure, which I would by no means incur. It being my custom to acknowledge God's great goodness to me, for many blessings, in a solemn manner on my birth day, I find this meditation this year on September 8th. "Blessed be God, who brought me into this world on this day, and hath preserved me in much health and vigour unto such an age as few persons attain unto. Blessed be God that my life is not waxen old with heaviness, and my years with mourning. That my strength doth not fail me because of mine iniquities, and my bones are not consumed, as the Psalmist complains. But, blessed be God, I have the use of all my senses, and of my reason and memory; and have been preserved this year from many dangers, in my journeys to and fro; and had the addition of a new and great preferment without my seeking. What shall I do for the Lord, who hath done so much for me. It is some satisfaction to me that I have found my heart carried out in earnest desires to do much good with what I have; and to be assisted from above, both to know what to do, and to do it faithfully, for the good of the souls and bodies of men. And God, I hope, will hear the voice of my humble desires, and fulfil my petitions, and grant me these desires of my heart."

I read this morning part of the 10th chapter of Saint Matthew, and was much affected with what Gnomon observes upon these words, ver. 9, "Freely you have received, freely give." Which mightily excited me to resolve to do what good I could with the good things which I enjoy by God's bounty. Accordingly, taking notice that there was but one sermon in the afternoon in all the Churches in Cambridge, I settled a stipend upon two lecturers of thirty pounds a-piece, to preach every Sunday in two churches at each end of the town, which was one of the first things I did, to the benefit, I hope, of the people, upon my accounts.

Being settled in Ely House in Holborn in the end of that month, the Earl of Nottingham let me know that his son-in-law, the Lord Hatton, was very desirous to have an end of the long suit that had been between him and my predecessors about Hatton Garden; and would compound with me for more than he had offered any of them. I told him I understood nothing of it, but would make inquiry into the ground of the suit. I let my Lord Nottingham know that I thought it would not be prudent in me to make a composition with the Lord Hatton, unless it were on such terms as I should be advised unto by the like great and wise persons as advised Bishop Gunning. He readily consented. They (the arbitrators) all consented to my Lord Chief Justice his opinion, and the only question was what he should give me; and my Lord Nottingham said 100*l.* per annum rent charge, which my predecessor insisted upon; and accordingly they agreed, though the Lord Halifax struggled a good deal for more.

I took a house and went to live at Abington within six miles of Cambridge; my house at Ely not being for the present habitable. There I settled in May, and visited my Diocese in June; and in the end of July began to think of a commentary on Hosea, which I finished that summer.

The parish where I was, having no minister residing amongst them, and being poorly provided for from Cambridge, I commonly preached there myself in the morning, and after Evening Prayer ordered my chaplain to catechise the youth, in order to their confirmation: which he did so acceptably, that many of the ancient people would stay and hear him, and after they were confirmed, most of them came to the Holy Communion.

In the midst of this various business, I entered, in the year 1695, upon the book of Exodus, upon which I made a large commentary, which was published the next year, 1696. These commentaries were so acceptable, that I was encouraged to go on; and began to consider the book of Leviticus, which was finished, so as to be printed and published in the year 1698.

In the year 1696, I went over the water in October to his Grace of Canterbury; who shewed me two papers of King Charles the First. One of which was a vow made at Oxford 1646, that if God restored him to his throne, he would restore all impropriations to the Church, and whatsoever had been taken from any Episcopal See, or Cathedral Church, and had been annexed to the Crown, he would hold them of the Church, under such rents and fines as some wise and conscientious persons should think fit. This paper Archbishop Sheldon saw, and as he himself hath subscribed at the bottom of a copy he took of it, had it eleven years under ground, till 1660. The original of it was in the King's own hand. The other paper was written from Newcastle; wherein he propounded the letting things continue in the Church for three years, as they then were; in which time he would call an assembly of the ablest divines, twenty chosen by himself, twenty by the Presbyterians, and twenty by the Independents,) who should consult what government should be settled at the three years' end; which he doubted not would be the Episcopal. This thought came wholly from himself, which he sent to the Bishop of London in 1647, to give him his opinion of it, charging him to deal sincerely and impartially with him, whether he might lawfully propound and agree to such a thing. Nobody knew of it but the messenger who brought it, Mr. Murray: but he gave him leave to advise with Dr. Sheldon, or any other Divine that he could trust.

In the year 1698, blessed be God, I prepared the book of Numbers for the press, and published it in the next year, 1699. Thus God blessed my labours, and renewed my strength beyond my expectation, so that I published the book of Deuteronomy, with a large commentary, in the year 1700.

On the 12th of May, 1702, I adventured to take a great journey to a friend in Yorkshire, at Melton, near Doncaster. As I was going down stairs this morning very early, I happened to look about me at something in an opposite chamber, and I trod wrong with my heels, so that I fell down from the top to the middle of the stairs, and yet stood upright, and did not sprain or wrench any part. I could not but look upon myself as preserved by some of the angelical powers, (of whom I had been meditating,) to whose care our blessed Lord had committed me, and then sent to uphold me.

Being at Mr. Gore's at Tewen, in Hertfordshire, as I returned to London in the autumn, I took up some old notes which I had brought along with me, made fifty-five years ago. I could not but give thanks to God, who had so early inclined me to be studious, and industrious, and bless Him, who hath prospered my labours ever since, and continued me in good health. Blessed be his goodness, I can never sufficiently bless him for it. Thus I was then apt to speak, and I hope I shall never cease to do the like. For this year, blessed be God, the books of Joshua, Judges, and Ruth were printed with my commentary upon them.

We had very and long contests in December this year, about the bill of occasional Conformity. I looked upon this bill as making a manifest breach upon the Act of Indulgence, which had made great peace, quiet, and love among us. For it struck at the very best of the Nonconformists; who, looking upon us as good Christians, that had nothing sinful in our worship, thought they ought, upon occasion, to communicate with us; but imagining they had something better in their way of worship, could not leave it, but adhere to their Dissenting ministers. This I took not to be an argument of their hypocrisy, as many called it, but of their conscientious sincerity; and therefore thought they ought to be tolerated in this practice, which might, in time, bring them over to us, as I know it had done some worthy persons.

I remember that the last year, 1705, I made a resolution on my birth-day, (September 8th,) to look over my life from the beginning, and consider the great goodness of God to me, through the whole course of it, as soon as I had finished my Commentaries on Chronicles, &c., which I had in hand, and could come at some papers I had in London. I considered indeed I might not continue so long in the world as to be able to make that review; for we are but "sojourners," (as the Psalmist speaks, in the Psalm read this morning,) "as all our Fathers were." But I was apt to say, (as it there follows with a small alteration,) "Spare me a little, O Lord, and renew my strength before I go hence, and be no more seen." This I said with great submission to God, who knows what is best for me, and for my family; to whom my longer continuance among them would be a great blessing. And God hath been pleased to grant my desire. For on Whit-Monday, May 13th, in this year, I began to call to mind the lovingkindness of the Lord, and have brought this narrative to the conclusion of another year. That is, to my birthday, September 8th, 1706, when I completed the eighteenth year of my age; and blessed be God, in health and strength, having few bodily infirmities, and the full use of my reason and understanding. So that if God please further to prolong my days, I hope I shall do him some further service in one kind or other."

These last paragraphs are the closing ones, as to date, of the autobiography; but a few anterior reminiscences are added. It is delightful to witness so much vigor, cheerfulness, and glowing piety in the effusions of a venerable octagenarian. He died at Ely, May 31, 1707; and was interred in his cathedral, where a monument was erected to his memory.

ON REVIVALS.

It is of great importance to form a clear and definite idea of what is meant by a revival of religion: it properly consists in these two things,—a general impartation of new life, and vigour, and power, to those who are already of the number of God's people; and a remarkable awakening and conversion of souls who have hitherto been careless and unbelieving; in other words, it consists in new spiritual life imparted to the dead, and in new spiritual health imparted to the living.

A revival properly consists in one or both of these two things—a revived state of religion among members of the Church, and the increase of their number by the addition of souls converted to God. Can it be doubted by any professing Christian, either that such a revival is possible, or that it is desirable? Why, what is the end of the Gospel ministry? What the great design of our Sabbaths and our sanctuaries? What the purport of all Gospel promises in reference to the kingdom of grace? Is it not, that such souls as have heretofore "been dead in trespasses and sins," may be quickened into spiritual life? and that such souls as have already been quickened into life may grow in spiritual health and vigour, and be revived and restored when they have fallen into declension and decay? Do we not all pray for these things? And is it not our privilege to expect, that for these things our prayers will be heard and answered? The simultaneous conversion of many souls and the increasing power of true religion is

the hearts of God's people, are the constituent elements of a religious revival; and these two effects of the Spirit's grace, while they may be wrought separately, are as often found, when they are wrought together, to exert a powerful reciprocal influence on each other. Sometimes the love of God's people, their faith, and love, and zeal of a Christian Church are revived and strengthened, without being immediately accompanied with any remarkable awakening of careless sinners; at other times, many successive conversions are wrought one after another, while the general tone of Christian piety is not observably raised or strengthened: but when at one and the same time, believers are invigorated with new strength, and many careless sinners are converted, there is a powerful reciprocal influence exerted on each by the experience of the other. Decaying and backsliding Christians are aroused and reclaimed, when they see God's power exerted in the conversion of sinners; they feel that there is a reality and a vital energy in God's truth,—that Christ lives and reigns,—that the Spirit is still present with the Church; and they are excited to greater earnestness in prayer, to greater devotedness of heart, to greater holiness of life, while their awakened zeal, and their fervent prayers, fit them for exerting a holier influence over others, and may be the means of adding many to the church of such as shall be saved. Thus it was on the day of Pentecost; on that remarkable occasion, it is recorded, "That fear came upon every soul;" and the result was, that "the Lord added to the Church daily such as should be saved."

It is of great practical importance to observe, that the work of the Spirit on the soul of *every individual convert*, is substantially the same with that which takes place—but only on a more extended scale—in a general revival of religion. When many are suddenly arrested and convinced—when conversions take place in large numbers, and are attended with remarkable circumstances, the work of the Spirit attracts more of public attention, and produces a larger measure of excitement; but, substantially, it is the self-same work, which has often been carried on, in silence, in the secret chamber, in the retired recesses of the heart,—when one poor sinner in a congregation has been singled out from a multitude of careless professors, and made the subject of a saving change. It matters not whether a man passes from death unto life in solitude or in society,—whether he ventures alone to the mercy seat, or is accompanied thither by a multitude of earnest suppliants,—whether the light of heaven shines in upon his soul, leaving others in darkness, or shines, at the same time, into the hearts of thousands more. The same change which was wrought on the three thousand converts of Pentecost, was also wrought on the spirit of Lydia, when she worshipped with a few other women by the river side; and on the spirit of the Philippian gaoler, when he stood alone with the apostles. One may be converted at a time, or many; but the work of conversion is the same in all. Every soul, in a general revival, must be enlightened by divine truth, and awakened to concern about its salvation—and melted into godly sorrow for sin—and stirred up to lay hold on Christ and his free salvation—and imbued with new views, new affections, new desires, new tastes, new hopes, new habits; in a word, every such soul as passes from death unto life, in a season of general awakening, must pass through the same general experience, which, on other occasions, is realized by the solitary inquirer, when, in his secret chamber, he thinks, and repents, and believes, and prays, and enters into peace with God. No one, therefore, who has experienced that great change in his own soul—who has known what it is to be awakened to concern about his own salvation—who has wept and prayed in secret, and earnestly read his Bible, and has drunk in the precious truths of the Gospel—ought to feel any jealousy concerning a general revival of true religion; on the contrary, he should regard it with such feelings as befit the occasion, the feelings of hope and expectation, that some great good will be accomplished,—the feelings of gratitude and joy, that new manifestations and proofs of the Saviour's power are vouchsafed,—and the feeling of solemn awe, arising from the thought, that God is interposing—that immortal souls are being born again,—and that these souls are now undergoing all that solemn conviction, and feeling all those anxious fears, and impressed with all those awful views of God, and judgment, and eternity, which he himself had experienced, when he first repented, and wept, and prayed, and wrestled for his own salvation.

The Holy Spirit is not limited to any one mode of operation in the execution of his glorious work; and his sovereignty ought ever to be remembered when we are considering a subject of this nature. It has, unfortunately, been too much overlooked, when on the one hand, some have insisted, as we think, with undue partiality and confidence, on a general and remarkable revival, as being in itself the best manifestation of the Spirit's grace, and as being, in all cases, a matter of promise to believing prayer; and when, on the other hand, not a few have looked to the quiet and gradual success of the Gospel ministry, to the exclusion, or at least disparagement, of any more sudden and remarkable work of grace. The former have given a too exclusive preference to what is extraordinary and striking; while the latter have fallen into the opposite error, of preferring what is more usual and quiet. We think it were better to admit of both methods of conversion, and to leave the choice to the sovereign wisdom and grace of the Spirit. It is equally possible for him to convert souls successively or simultaneously; and in adopting either course, doubtless he has wise ends in view. We have no sympathy with those who, overlooking the steady progress of the great work of conversion under a stated ministry, make no account of the multitudes who are added, one by one, to the Church of the living God, merely because their conversion has not been attended with the outward manifestations of a great religious revival; nor can we agree with them in thinking, that the Church has any such warrant to expect that the Spirit will be bestowed, in every instance, in that particular way. But as little have we any sympathy with those who, rejecting all revivals as unscriptural delusions, profess to look exclusively to the gradual progress of divine truth, and the slow advance of individual conversion under a stated ministry. Both methods—the simultaneous, and successive conversion of souls—are equally within the power of the Spirit; and there may exist wise reasons why, in certain cases, the first should be chosen, while, in other cases, the second is preferred.

Several important purposes may be promoted by the sudden and simultaneous conversion of many souls, and the concurrent revival of Christian congregations, which either could not be attained at all, or not to the same extent, by the more ordinary and gradual progress of the gospel. A season of general awakening affords, both to believers and unbelievers, a new and very impressive proof of the reality and power of the Spirit's grace,—it strengthens the faith and enlarges the hopes of God's people,—it awakens those nominal professors who are at ease in Zion, and it alarms and arouses the consciences of the irreligious multitude. For when many are suddenly arrested by the power of the Spirit, and turned from the error of their ways, and made to break off their sins by repentance, and are seen flying to Christ like doves to their windows, the mind of every spectator must be impressed with a sense of the reality and importance of religion, and the most ungodly for a time will tremble.

Such a season of revival may be designed to manifest, in an extraordinary way, the continued presence, and the active agency of the Holy Spirit,—to demonstrate the faithfulness of God in fulfilling the promises of his Word,—to evince the efficacy of believing prayer,—to teach the Church the weakness of human instruments, and the true source of all spiritual power,—to quicken her faith and hope, when, through manifold trials and increasing difficulties, she might be ready to faint and be discouraged, as if the task of regenerating the world were left to be accomplished by inadequate resources,—to stir her up to greater efforts, in a spirit of lively faith and humble dependence, and to afford new evidence to succeeding generations, that Christ is the exalted Head of the Church, and that all power is still given to him in heaven and on earth. These are some of the important practical lessons which may be taught by such seasons of revival in the Church,—lessons which might be deduced from the more ordinary operations of the Spirit under a regular ministry of the Word, but which are more prominently presented, and more impressively enforced, when, in the exercise of his adorable sovereignty, the Spirit of God, instead of descending like "*dew* on the grass," comes like "*showers* which water the earth," or like "*floods* on the dry ground." And if these or similar ends may be promoted by such means, who will say that they may not be employed by Him who is "wise in counsel and excellent in working," and of whom it is written, "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."—"All these worketh that one and the self same Spirit, dividing to every man severally as he will."

That such seasons of general religious revival as occurred at the feast of Pentecost were to be expected in subsequent times, appears from those promises of Scripture which relate to "times of refreshing from the presence of the Lord," which insure the continued presence of Christ and his Spirit with the Church in all ages, and which declare, that "when the enemy cometh in like a flood the Spirit of the Lord will lift up a standard against him." And that such seasons of revival have occurred at intervals along the whole line of the Church's history, is a fact which is amply confirmed by historical evidence, and sufficient to obviate any prejudice arising from the idea that such an event is novel or unprecedented.—Buchanan.

THE DIVINE BLESSING ON SUNDAY SCHOOL TEACHING.

The following facts are stated by a Clergyman, to whom all the circumstances are personally known:—

A young lady, whom he did not doubt was a true Christian, had taken charge of a Bible class of fourteen young ladies. She had been engaged many years in this interesting service, but entirely without success; no visible good resulted from her efforts.

In progress of time it pleased God to remove from her, in a very sudden and distressing manner, a particular and intimate friend. In consequence of this event she visited the relation, at whose house her friend died, and stayed for some weeks to comfort her in her sorrow. During all this time the bereaving providence of God was exciting her Christian graces, and drawing her thoughts and affections away from the world, and fixing them more intently and exclusively on heavenly and divine things. At length she felt impelled to return to her Bible class. Her spirituality of mind had been greatly increased; and, with a love for souls to which the Spirit of grace alone gives birth; and with desires of glorifying God, such as she had never felt before, she entered anew upon the duties of a teacher. At the giving out of the hymn, at her first meeting with the class, such was the strong feeling and deep solemnity of her countenance and her manner, that it produced a powerful impression, and one member of the class was led, in that self-same hour, to ask what she should do to be saved. Her conversation resulted in conversion to God during the next week.

The subject of the lesson for the following Sabbath was the freeness of the gospel offer of salvation, and they were required to search the Bible to find evidences and illustrations of it. When they assembled for the exercise, the feelings of every heart were too powerful for an attendance upon it; the whole class bowed before the signal presence of the Spirit of grace, and the power of the most high God was wondrously displayed. Eleven of the fourteen pupils submitted themselves to God, and became exemplary followers of the Lord Jesus Christ; and thus the labor of a single Sabbath or two, expended under the influence of a deeply spiritual feeling, received a blessing from God, which had been withheld from years of heartless service.

SHORT METHOD WITH ARIANS.

Dr. Clarke, the Arian, met with a powerful opponent in Dr. Hawarden, a Romish priest. By desire of Queen Caroline, the consort of George I., a conference was held by them in the presence of her Majesty, the celebrated Dr. Courayer, and others. When they met, Dr. Clarke, at some length, in very guarded terms, and with apparent perspicuity, explained his system. After he had finished, a pause of some length ensued. Dr. Hawarden then said "that he had listened with the greatest attention to what had been advanced by Dr. Clarke; that he believed he apprehended rightly the whole of his system; and that the only reply he should make to it was asking a single question; that if the question should be thought to contain any ambiguity, he wished it to be cleared of the ambiguity before any answer to it was given; but desired that when the answer was given, it should be expressed by the affirmative or negative monosyllable."—To this proposition Dr. Clarke assented. "Then," said Dr. Hawarden, I ask, can God the Father annihilate the Son and the Holy Ghost? Answer me yes, or no." Dr. Clarke continued for some time in deep thought, and then said, "It was a question which he had never considered." This certainly was a searching question; and the reader will readily perceive its bearings. If Dr. Clarke answered, yes, he admitted the Son and the Holy Ghost to be mere creatures: if he answered, no, he admitted them to be, what they really are, absolutely God.

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX. ARTICLES.

Art. xiv.—*Of Works of Supererogation.*

1. What is the meaning of works of supererogation?
2. Is it possible to do such works?
3. What Spirit does it manifest to teach the doctrine of supererogation?
4. What do they declare who teach it?
5. What ought we to think of ourselves after we have done all that we can?
6. What Church teaches this doctrine?
7. When did it begin to teach it?
8. What error is it designed to support?

The Episcopal Recorder.

PHILADELPHIA, JANUARY 13, 1844.

Party Organization.—In the preface to the last volume of the London Christian Observer, the editor says:—"The Bishop of Ossory complains that the periodical press has, to a wide extent, abetted the Tractarian delusions. The fact is undeniable; the solution of it, is not for us to attempt to offer. Thus much, however, we may say, that the Tractarians, even in their falling-out among themselves, have acted with zeal and vigor as a party; and neither influence, patronage, nor pecuniary support has been spared to promote the common object. The class of persons called, in reproach, evangelical, have not enough,—if we may use the expression in a good sense,—of party among them. They are not united as they ought to be. Their very sincerity, tenderness of conscience, and perhaps we may add, sometimes their overkeen suspicion of evil, cause them to split on every side. A difference of opinion about a nicety, a passage in the Prayer book, a chapter of unfulfilled prophecy, or the wording of a document, is often sufficient to prevent cordial co-operation among them, notwithstanding their essential agreement. Those writers have not been duly supported: they are not good masters to literary servants; and least of all have they given encouragement to the periodical press to exert its giant strength on the side of pure and undefiled religion. They have not presented so powerful a front as they might have done against the Tractarian delusions; and this arises in part from the least of causes, that their time, strength, influence, wealth and patronage are expended for the promotion of pastoral and charitable offices; and locally and personally they are right; but for operating generally upon the minds of the people, they are not always so wise in their generation as their opponents. We are not sure that it may not also be too truly added, that there is even among some good men, a shrinking from bearing the reproach of the cross of Christ, and a morbid dread of being accused of party spirit. Assuredly, among other sins, we have all, too much reason to pray and strive to be delivered from the sins of unfaithfulness." We think these remarks are with equal truth applicable to the same class of persons in our own Church. The great difficulty in the way of the success of many very important efforts of the Evangelical portion of our Church, has been the want of a mutual understanding among themselves, and an unity of action in carrying out their purposes to a final issue. The evils of a party spirit are very manifest and great. This we would not overlook. But principles in opposition to the Gospel would have never attained the power they have in our midst, if there had been an adequate and indispensable union in contest with them. The fear of the bitterness of party spirit is, perhaps, in our case, the great circumstance of difficulty in such an united action as is necessary for success. But while the real lovers, preachers, and defenders of the Gospel, are so sensitive in their fear of this,—there is another organization which has no fear or concern of this kind, and which is succeeding in the exercise of power, not less from its union of understanding and action, than the determination with which its purposes are conducted. We would commend this subject to the consideration of our readers. The ministers and servants of Christ are "set for the defence of the Gospel," and there must be an energy and zeal awakened among us, far beyond any past, or present attainments, to defend those great principles of Gospel truth, which were never in greater hazard than now among us, and the maintenance of which, was never more valuable or important. We have not the remotest doubt, that an overwhelming majority of our Church, both clerical and lay, are thoroughly protestant, and are ready to resist with the utmost of personal energy, the encroachment of popish principles and superstitions among us. And yet the want of union in action may annihilate the whole power of this majority, and witness the complete inundation of our church, in the errors which are so manifest, and manifestly spreading in our midst. Not a delegate should be elected either to a State or to a General Convention, whose views and action are not known.—Not a Trustee should be appointed over the Seminaries of the Church whose mind is not thoroughly understood.—Not an officer should be appointed of any kind in the Church, who is not clear of the errors which are so seen and known in our midst. In all this, we have a high duty to perform to God and to the Church, and it should be seriously undertaken, and with a solemn and unshrinking determination carried through. Then may we hope to see the Gospel preserved in our midst, and our Church made a name and a praise among the Churches of God.

Rev. William Romaine.—Some extracts which we have occasionally made from the writings of this very able and excellent man, have excited among some of our readers, a desire to know more of his life and character. Although living and laboring in London in one of the most exciting periods of the modern history of the Church of England, and contributing more perhaps than almost any other man to inform and guide the awakened minds of the Christians of his time, into clear and permanent views of the divine truth, he has been but little known abroad. He was born in 1714, and died in 1795, at 81 years of age. He was ordained in 1736, and from the commencement to the close of his ministry, was always prominent and popular. Fifty-nine years he labored as a minister of Christ, the last thirty-four of which were passed in St. Ann's, Blackfriars,—and in this last period most of his valuable works were prepared and published. His style of preaching was eminently instructive and attractive to serious minds, but equally distasteful to the cold hearted and worldly Christian professors of the day. In 1741, but five years after he entered holy orders, he was removed to London, and from that time, he was constantly engaged as a preacher or a lecturer in different parts of the metropolis. In the year 1749 he was chosen lecturer at St. Dunstan's, Fleet st., and continued some years in the quiet and faithful discharge of his duties in this station. Then the Rector and Wardens of the Church, threw many difficulties in his way. The former excluded him from the pulpit by actually occupying it himself during the preceding prayers, and refusing to vacate it, when the hour for the sermon came. The latter refused to have the Church doors opened, till the very hour of the lecture arrived, or then to light the Church, so that there was uniformly a crowd of persons collected round the doors waiting, and Mr. Romaine frequently read the prayers and preached with the light of a single candle which he held in his own hand. Upon one occasion Dr. Terrick, then Bishop of London, happened to pass the Church, at the time when Mr. Romaine and his congregation were waiting for admittance, and asking the reason of the great crowd which he found in the street, he interfered with the Rector and Wardens, so that in future Mr. Romaine had no difficulty. He continued in this weekly lecture to the end of his life, preaching in St. Dunstan's fifty-six years. During the years from 1749 to 1764, his Sundays were occupied by occasional services, and engagements of more or less duration, to which it is not necessary to refer. In the year 1764—he was chosen by the parishioners of St. Ann's, Blackfriars, in whose choice the alternate appointment of a Rector, and who united in the choice of Mr. Romaine. Much opposition to his settlement was made by the friends of some other candidate, but it was overruled to promote even the greater ultimate harmony of the people under his ministry. Here for thirty-four years he preached the Gospel with a very peculiar unction, clearness, and power. His great and constant theme was Jesus the Lord our Righteousness. His own experience of that perfectness and fulness of salvation which is offered to the believer in Christ, was very deep. This he has described in two letters of his to a friend, which we have lately published in the Recorder. Upon this one glorious subject, all his letters and sermons are occupied. His whole thoughts and affections were devoted to it. And it was his delight to speak and to preach of the fulness which there is in it of mercy and grace for guilty man. His attachment to the Church of England was very strong, and his views of the authority of the English government, both in Church and state, would be now considered very high. His love for the worship of the Church, was very constant. Every Sabbath the Sacrament of the Lord's Supper was administered in his Church,—and the service of the Church was performed twice in every week beside. It is an interesting fact to us, that in the year 1766, soon after he was settled in St. Ann's, he was invited to St. Paul's Church, in Philadelphia, but his attachment to England would not allow him to think of a removal. His life was remarkably regular even to old age, exceedingly industrious, animated, and cheerful. And he was able to transact all the business and duties of his station during this long period, with almost uninterrupted health. Mr. Cadogan, who knew him well, says, "he has drawn his own character, when describing 'the triumph of faith' over the infirmities of age. He was a cheerful, pleasant old man. He walked in the steps of the faith of Abraham, and brought forth more fruit in his age, till he died an old man and full of days, satisfied with all that was past, all that was present, and all that was before him. He pursued his ministerial labours, and his summer excursions, which he frequently denominated his summer and winter campaigns, to the last, keeping the field as a good soldier and servant of Jesus Christ, till it pleased his Master to call him to an honorable retreat, and soon to give him his final discharge. The decline of his mortal life was gentle in itself, and rapid in its progress, but so protracted as to enable him to shew, that the Lord his strength was true, and that there was no unrighteousness in him. The same faith which employed him so well and so happily in his health and life, was his support in sickness and his joy in dissolution." We will continue this notice in another paper.

The Bishop of Winchester.—We take the following from a late paper, as an illustration of the tyranny of conduct, to which the novel superstitions of the Oxford people have led, and of the faithful stand in opposition, of one of the most valuable of the present Bishops, the Rt. Rev. C. R. Sumner. Bishop Sumner is a man of such amiability and excellence of personal character, as well as fidelity to the truth in his official station, that every stand taken by him, commands great attention and respect, in the great body of the Church of England.

"During the Bishop of Winchester's recent visit to Guernsey and Jersey, the following occurrence happened. The curate of one of the churches had refused to admit a number of young persons (about a dozen) as qualified for confirmation, for no other reason than their not consenting to bind themselves by a promise, not to attend in future any Meeting of Dissenters. The Bishop having heard of this, sent for these young persons, and having examined them himself, and found them duly prepared, admitted them to be confirmed. The Bishop soon after held an ordination, when the curate in question having applied to receive priest's orders, he was recommended by his Lordship to wait for another year.

"He being Dead, yet Speaketh."—This is the happy portion of all God's faithful servants in his Church, however they may be oppressed and injured by man while living. John Bunyan was a man of extreme and unjust sufferings during his earthly course. Poor and despised in his condition, depressed and injured by the wicked in office around him, his days were passed in sorrow, and his nights in tears. But who among uninspired men has a higher name in the Church? To whom have greater or more valuable results of life ever been given? We read in a late English paper, that the Pilgrim's Progress, after having been translated into nearly all the languages of Europe, is now circulating extensively among the people of the East. It has been lately published in the Armenian language, and is much read among this nation. This wonderful book speaks so accurately of the work of God upon the renewed soul, that wherever the Holy Spirit is guiding man by his secret teaching, it will be especially useful, because intelligible and clear. Who shall estimate the final issue of the labours of the poor and despised Tinker of Bedford?

The Novelties which Disturb our Peace.—This is the title of the first of four letters which Bishop Hopkins of Vermont, has addressed to the Bishops, Clergy and Laity of the Protestant Episcopal Church, published by Herman Hooker, Philadelphia. The first of these letters is now before us. The rest are still unpublished, but are in the press. These letters will create a strong sensation in the Church. We think they must also be productive of much actual benefit. Bishop Hopkins takes very strong and clear ground upon the points which he discusses in them, if we may judge of them all by the first, and sustains his position in a style of great decorum and dignity, and with arguments and authorities of undoubted force and weight. The subjects of the four letters he thus describes:—

"The first subject which I shall present is that of Lay Baptism, inasmuch as the novel practice of re-baptizing those who have received baptism at the hands of our non-episcopal brethren, is openly defended, and is on the increase. My motives for placing this matter at the commencement, have arisen out of my official sphere of duty. The public allowance of rebaptization in the case of some students of the General Seminary in A. D. 1841, has given me trouble in my own Diocese. Bound, as I conceive, by the strongest ecclesiastical arguments, to deny the lawfulness of such re-baptization, I have promised to publish my reasons; and I address them to you with the desire, that when the next General Convention meets together, under the favour of divine Providence, this may be one of the points on which I may have the counsel of my colleagues.

"Another novelty which I regret to see, is the systematic refusal of the term Church to the various orthodox communities of our non-episcopal brethren, on the alleged ground, that since Episcopacy is manifestly of divine institution, there can be no Church where there are no bishops.

"A third novelty to which I cannot assent, is the view of the Real Presence in the holy Eucharist, as set forth in the Oxford Tracts, and presented in the late sermon of the Rev. Dr. Pusey. In connexion with this, stands the general scope of what is called *the sacramental theology*, and the theory of priestly power.

"A fourth novelty, which has produced a more serious fermentation than all the rest, in consequence of the recent ordination of Mr. Carey, is the theological notion that the tenets of the Council of Trent may be reconciled to sound Catholic (or orthodox and primitive) doctrine. And along with this, I am compelled to classify the apparent favour exhibited towards the extraordinary assault of a Transatlantic periodical, the British Critic, upon the cardinal doctrine of *Justification by Faith*, and the *Protestant character* of the Church of England.

"I have called these things 'Novelties,' not because the notions themselves were never heard before, but because they have never been presented, until lately, in such a form and under such peculiar circumstances, as to *disturb our peace* by their *practical influence*. That in this respect they are the fruits of the Tractarian theory, is doubted by no one. And while I entertain none but the kindliest feelings of personal regard and affection towards the distinguished advocates of that theory, whether in our mother Church, or in our own, I have already, (in my Charge of 1842,) been obliged to dissent from their system; and now propose to act on the same principle, under the vast increase of responsibility, which has arisen from the unexpected developments of the past year."

After this very distinct exposition of his plan of discussion, the Bishop enters in his first letter upon the question of baptism and rebaptising. It is not within our power to follow him here, through the very long and ample course of argument, by which he triumphantly establishes the validity of baptism ministered by non-episcopal hands, and the impropriety and error of invalidating it in theory, by the custom of rebaptizing; a custom lately sprung up among us, and one of the novelties, as he considers it, which disturb our peace. For this course of argument, in which he displays the doctrine of the Church of England, the Primitive Church, and the Holy Scriptures, upon this subject, we must refer our readers to the letter itself. The statement which he furnishes of the chronology of the question in its connexion with the Church of England and our own Church, presents a very concise and clear view of the subject:—

"A glance at the chronology of this matter may aid the force of the argument. The Book of Common Prayer which positively enjoined Lay-Baptism, was first published in the reign of Edward VI., A. D. 1548, revised and confirmed in 1552, and again revised and established under Elizabeth, in 1559. The Hampton Court Conference which altered the rubric concerning Lay-Baptism, at the instance of James I., took place in A. D. 1604. The restoration of Charles II., after such vast numbers had been baptized by lay hands, Independents and others, was in A. D. 1660. The resolution of the bishops, occasioned by Mr. Lawrence's book, was in 1712, and Bishop Fleetwood, (who was probably present, since he was consecrated to the see of St. Asaph in 1708) died in 1723, precisely one hundred and twenty years after the Conference at Hampton Court, and sixty-three years after the question of Lay-Baptism must have been pressed upon the conscience of the Church of England with such peculiar force, by the state of the kingdom, at the accession of the second Charles. Hence we see that the time and the circumstances stamp the most absolute confirmation upon the doctrine maintained by the ecclesiastical law of England viz.: that Baptism, administered by lay hands, though irregular, and unauthorized by any express Rubric since the year 1603, is nevertheless *valid*, and therefore NOT TO BE REPEATED. That the judgment of our mother Church continues the same, has been fully proved by the late case of Mastin vs. Escott, in which one of her clergymen was sentenced to a suspension from the ministry during three months, for having refused to bury the body of a child who had been baptized by a Methodist preacher, under the plea that such baptism was a mere nullity, being performed, not by a 'lawful minister,' but by a layman. The Ecclesiastical Court went largely into the authorities, and condemned the clergyman on the ground that Lay-Baptism, administered with water, in the name of the Holy Trinity, *was valid and sufficient by the doctrine of the Church of England*. And this decision, after an obstinate and zealous contest, was confirmed, A. D. 1841, upon an appeal to the highest tribunal of the English Ecclesiastical law, with the general approbation of the Episcopal Bench. At least such approbation must in fairness be inferred from the fact, that no attempt has been made to alter the legal state of the question.

"Such being the clear and harmonious action of our mother Church upon this important subject, we have next to examine the matter as respects ourselves since the year 1789, when our branch of the Church became possessed of a complete and independent organization. And here I presume that there can be but one opinion, since it is familiar to all, that our system on the doctrine and administration of baptism is precisely the same with that of England. Our House of Bishops have furnished special and recommended, as the original textbooks, those authors who expressly sustain the validity of Lay-Baptism, such as Hooker, Burnet, and Potter. Our late venerable Bishop White who presided over that House for half a century, has published his mature decision in favor of the same views; and it is only since his decease that any other doctrine has been openly advocated amongst us: so that up to the present hour, nothing has been done on this subject by the authority of the Church, which changes our position one jot from that of the Church of England. Our principles and our practice were both derived from her, and for the first fifty years of our ecclesiastical independence, our concord on this point was unbroken. A few cases, indeed, of individual dissatisfaction occurred from time to time; but they were disposed of in a corner, with as little publicity and observation as possible, and were generally regarded, not as a vindication of the *doctrine of the Church*, but rather as a private and special indulgence to over-scrupulous minds, about which, the less that was said, the better."

In the conclusion of this letter, the Bishop gives some reasons for his entrance upon the consideration of the question which he has discussed, and makes some very important remarks upon the state of things which has called for this discussion. Some short extracts we will make from this part of the letter, and then refer our readers to the work itself, assuring them that they will find much valuable information, for which they will feel themselves and the Church, under much obligation to Bishop Hopkins.

"On the first of these two theories, (viz. that Episcopacy is essential to the being of a Church,) it is easy to account for the peculiar favor which some of our respected and beloved brethren have shown towards the doctrine, that Baptisms administered by the non-episcopal ministry, are, in strictness, no Baptisms at all. But when first preached in our mother Church, this theory found small acceptance amongst her clergy.

"Nor would it possess any stronger influence now, as I conceive, if it were not connected with the Oxford Tracts, which have been, from the beginning, peculiarly hostile to the English Dissenters. A kindred spirit has been active amongst ourselves. To discredit the claims of every non-episcopal society as much as possible, to deny them all the characteristics of a true Church, to set Rome in advantageous contrast with their disunion, and treat them with bitterness, contempt, and even ridicule, has been, unhappily, for some years past, the favorite work of many gifted minds, on both sides of the Atlantic. And hence, the time and the circumstances do not permit me to doubt, that the zeal so successfully displayed of late in favor of rebaptization at our own highest seat of theological learning, and spreading from thence into my own diocese, is the legitimate child of the Tractarian theology."

* * * *

"Look, then, beloved brethren, at the startling results of this doctrine of rebaptization. In order to adopt it, we must violate our adherence to the earliest councils of the primitive Church, and openly repudiate the best settled maxims of catholic antiquity. We must contradict the universal sense of Christendom at the present day, with the single exception of those who maintain the peculiar notions of Calvin. We must set up a standard of doctrine and practice for which we can adduce no real or positive authority. We must condemn the whole teaching of the great divines of England, and that of our own first race of bishops, but just passed away. We must brand with error the repeated decisions of ecclesiastical courts in our mother Church, and bring shame upon our claims to ecclesiastical unity; since a clergyman *shall be suspended three months on one side of the water* for the same act, which on the other side, he *shall be encouraged to perform as often as he can*. And while we are constantly reminding others of the rule of Vincent, *Quod semper, quod ubique, quod ab omnibus*, we shall be taking this novel course for the sake of a notion which was confined to a fraction of the church, even in the days of Cyprian; which was never broached again until the reformation, when it was repudiated both in theory and practice, by our forefathers; and which amongst ourselves, has only begun to find episcopal patronage since our last General Convention."

* * *

"And now, my beloved and respected brethren, before I close this first of my communications, allow me to solicit your attention to a few remarks on the propriety of the course which I have adopted—a course which I should not have conceived necessary, if I had not seen with the deepest regret, the censures published in some of our periodicals, upon the notice which our venerable presiding Bishop and the Bishop of Ohio have thought fit to take, of one of the subjects contemplated in my own proposed series. These well known and approved members of our episcopal college have been styled Dictators, and have been charged with interfering uncanonically with the Bishop of New York, because they have presumed to dissent, in print, from his opinion. Doubtless I shall be exposed to the same censure, unless I shall be so fortunate as to convince the brethren concerned, that neither the bishops first named, nor myself, nor any other member of the episcopal body, can be rightfully blamed, for publishing our sentiments upon this or any subject involved in the *official* acts of others, provided it be done in proper spirit of Christian courtesy and affection."

* * * * *

"I confess that I could not help smiling at the reproof which this editorial objurgation has afforded, by the *majesty of the Periodical Press*. A presbyter sharply denounces two bishops, because they presumed to dissent publicly, from the official act of one of their own order, without appearing conscious that he was transcending his bounds as a presbyter, far more widely, by publishing *his* censure upon them.

"It may, indeed, be said, that he was acting in an EDITORIAL CAPACITY; and doubtless, in the general mind of our community, this would be deemed a perfect justification. The simple, but irresistible inference is this: that the modern dignity of editorial government, must have something of the ancient *Papal prerogative* about it, which is quite superior to the bishops of the Church; teaching with a more efficient influence, consulting with a more commanding authority, and yet so far, as I have yet seen, beyond even the *Patriarchate* in this; that it is wholly irresponsible to any earthly tribunal, unless it be the vague and undefinable phantom called Public Opinion. May the Lord give a triple portion of his wisdom to those who wield the dangerous energies of such a power, for they need it all!"

An Irreverent Age.—It is no uncommon thing to hear the age in which we live, styled an irreverent age; and we freely admit that the censure is most deserved. Nay, there is not an age of which history speaks, that may not justly be characterized in the same way. Irreverence has been characteristic of man ever since the fall. Even those who are in a measure recovered from the effects of the fall, are but imperfectly impressed with the majesty of God. Their want of sensibility on this subject indeed is one of their greatest troubles. They may know, in this respect, "the beginnings" of God's ways, but "the thunder of his power" they do not adequately feel; or if, haply they do feel at favorable moments, some of that abasement and awe which befits a creature and a sinner before the all-holy Creator, alas! the feeling is far too temporary and transient. If such then, be the condition of the obedient and hearty servants of Jehovah, how little to be wondered at is it, that the world at large should be an irreverent world, and the age in which we live an irreverent age.

But those who are fond of bandying about this charge, mean something more by it than this merely. They mean that it is a more irreverent age than those that have gone before, so much so as to call for unusual expedients to remedy the evil. Accordingly they would have us introduce new ceremonies; multiply symbolical acts and vestments; use crosses, candles, crape, bowings and genuflections in great profusion; and make a mystery of everything connected with the sacraments, and sacraments of everything connected with the Church. Such are the asserted evil and the proposed remedy.

To all this we have two objections: We deny the *fact*, and we *reject the remedy*. Of the latter only shall we speak at this time.

The evil is a want of reverence for law, for office, for officers, for sacred things. Now this, it is plain, is ultimately a want of reverence for God, for if God were duly reverenced, it will be admitted, what he has ordained and those whom he has appointed would infallibly command the proper measure of respect. There might [illegible] perhaps, be want of refinement in the mode of exhibiting this respect, but it would be truly felt and therefore truly paid. If this be so then, it

proper remedy manifestly is, whatever will restore men to the original state of mingled love and fear towards God. Man's *heart* must be set right before *God*. This is applying the axe to the root of the tree; this is going to the foundation of the disease; and how is this to be done, except by the preaching of the Gospel in season and out of season by word and example. Let men be persuaded by the "terrors of the Lord;" let them be brought by "the mercies of God;" let the doctrines of the Bible be exhibited, its precepts enforced, its narratives illustrated, its rites enjoined, its promises unfolded; let them, of whatsoever age, or rank, or calling, be reproved, rebuked, exhorted, with all long suffering and doctrine, in public and in private, in sickness and health, in prosperity and adversity; let this be done faithfully and perseveringly, and be backed up by the holy lives of ministers and professing Christians, and, with the promised blessing, the desired effect will follow; God will be reverenced, and men and things, for the Lord's sake and in due measure, will be honored and respected. This is, in our judgment, the true, scriptural method of correcting what is deemed the crying sin of the age. It may be thought, however, that while these things are very well in their place, and while they are admitted to be the principal means towards this end, the other expedients referred to are vastly desirable, being exceedingly efficacious. To this view we demur. We doubt exceedingly whether the multiplying of these *ceremonial* remedies beyond the measure prescribed by Scripture and enjoined by our Church, is effectual to this end, or even merely inefficative and innocent. Where the object, as stated at the outset, is *God*, and where we want to produce a *spiritual* effect, at the present age and under the final dispensation of religion, we doubt exceedingly whether such remedies are not irreverent in themselves and do not aggravate the disease complained of, or substitute another in its stead.

When Christianity was introduced into the world, there was great prevalent irreverence; this we suppose every one will admit. But wherein did the irreverence lie? In a deficiency of the externals of religion, of forms and ceremonies of priests and sacrifices, of pomp and show? Certainly not. St. Paul met an altar in every street of Athens, and the common saying in those times was, that it was easier to find a God there than a man. The Apostle could not charge them with not believing in invisible agencies, and these as connected with visible agents; or with not paying respect to such agencies by noble structures and costly decorations and imposing ceremonies, and all manner of "bodily exercise." These things abounded, and seem to have been, not a help to true reverence of spirit, but a substitute for it, just as overwrought refinement is often used as a counterfeit of genuine Christian courtesy. And what was the remedy which the Apostle would apply? Would he supplant this onerous system of externals by another exactly analogous, only with Christian instead of heathenish associations? This is what some of our cotemporaries, had they been there, would have recommended, and what some Christians, at a subsequent day, who had not thoroughly imbibed the Apostle's spirit, actually attempted; but *his* course was entirely different. He had a simple and Scriptural worship to enjoin with only enough of ceremonial to give it a social and commemorative character, and he discarded all else as "beggarly elements." It might appear unto men, judging according to sense, as mere "foolishness"—entirely inadequate and unpromising; but he was persuaded that the "foolishness" of God would in the end appear as wiser than men and all their carnal expedients. Therefore he contented himself with enjoining the few rites which our Saviour had ordained, and laying down a few rules—"necessary things" for the working of a social religion; and for the rest, trusted entirely to the word of God and the power of the Spirit.

The Reformers trod in the Apostle's footsteps. As he found a false religion in the world, they found the true religion fearfully corrupted. Christianity was perverted into Popery, as the Patriarchal religion was changed into heathenism. In both corruptions, there was no deficiency of externals; in the case of Christianity the corruption consisted in no small degree in the accumulation of these, they being both cause and effect. Now we ask, was the age preceding the Reformation a reverent or irreverent age? If the *former* we are ready to say we do not desire such reverence and if our own, this nineteenth Century, is stigmatized for the want of it, we glory in the shame. But if the *latter*, then we call attention to the fact that irreverence has been found, both in the case of heathenism and corrupted Christianity, in close connexion with abounding ceremonies, and that too, in direct proportion to the amount of these corruptions.

Pure, Apostolical Christianity, as just said, was simple, using only what was divinely appointed or socially necessary. It relied, moreover, not upon these things as of themselves efficacious, but upon the "Word of God's grace," as that which alone was "able to build" men up in holiness. But Christians began to depart from the simplicity of the faith, they began to multiply ceremonies. They did so, because they were losing confidence in the word and Spirit of God. They felt, each generation of them, that the age in which they lived was an irreverent one, and they were anxious to rectify the evil; but in their ignorance and want of faith and patience, they went about the work in a wrong way. They applied palliatives when they ought to have applied something more powerful and searching. They healed the hurt of God's people slightly, instead of aiming at a radical cure of the patient. The effect of this sad error is recorded in history; what might have proved but a transient attack it rightly treated, was rendered a sore chronic disease, and, except in the use of the extremest means, incurable. At the Reformation accordingly irreverence and ceremonies abounded in about equal proportions. The fact of itself shows how idle it is to seek to do away irreverence by ceremonies. But we are further confirmed in this view by the course which the Reformers took. Their conduct is instructive both in what they did, and what they left undone. It is plain they had no confidence in ceremonies beyond the measure intimated. They began accordingly at once with stripping the more offensive ones off from the fair form of Scriptural Christianity. They said to the Christian world, pretty much as St. Paul said to the Athenians, that they should "turn from these things" to the worship of the living God. They considered these ceremonies, no matter with what intention introduced, or of what significancy professed, or how pleasing to the eye or ear, as hindrances rather than helps in a spiritual religion. They began forthwith the use of far different means. They preached the word, they circulated the Scriptures, they wrote Catechisms, they instructed the young, they declared in every way by which they could approach, not the sensuous, but the intelligent principle in man, "the whole counsel of God." The use of these means and the rejection of the use of the Gospel and more onerous ceremonies, began almost together. If therefore we have any respect for their judgment we can see that if we take what they *did* as any guide to us, we shall not attempt to abolish the reputed, crying sin of the age, by making our religion more sensuous. But let it be further observed the Reformers did not insist on the total abandonment even of all useless ceremonies at once, they bore with many, which they did not approve, "for the hardness of the people's hearts." This also may instruct us. So far did they suppose the sensuous parts which man had added to religion were from being helpful to its spiritual character, and a means of promoting true reverence in the Church, that they did not think it necessary directly and positively to abolish and forbid all that they condemned, being persuaded that in due time, when the preaching of the Gospel had thoroughly leavened the minds of men, these superfluities would fall of themselves. Once they had satisfied their consciences by removing what was explicitly and immediately connected with error of opinion, they left it for true religion, acting as an alterative on the constitution of the Church, to remove the rest. It was on this principle Luther dealt with Carlstadt when the latter in his zeal would act the part of an Iconoclast. The end aimed at was good in itself, and the means if they had been necessary, perhaps altogether justifiable; but they were not necessary in the judgment of the great Reformer, the Gospel was now being preached, and would soon, with the blessing of heaven, effect the object silently and peacefully. These excrescences on the Church would in due time drop off, when the moral health of the body was restored by "the word and holy Spirit," and of two ways to an end, that is ever to be preferred other things being equal which, like our divine Master when on the earth does "not strive nor cry, nor is its voice heard in the streets." If Luther was right in this view, the inadequacy of sensuous things to supply spiritual defects in the Church or in an age of the world, is fearfully exhibited by his conduct,—both what he did and what he forebore to do.

The revolution which Christianity came to effect in our world, was deep, extensive, fearless. Language is exhausted by inspiration in endeavouring to convey to men an idea of its thoroughness and singularity. But amongst all its many other peculiar features this is specially observable, *the change is from within*. It applies its power to the heart of man, and works outward. It infallibly exhibits itself in the external conduct as surely as the tree is known by its fruit; but it *begins* as a new life in the soul, a hidden life. Hence its commencement is with so much propriety called a "regeneration," a "new creation in Christ Jesus." Now this is a great truth, not only for the use of the private Christian, but also for the guidance of the Christian teacher or ruler. It shows the minister of religion, at what point his efforts should be directed, what means he should employ, and on what he should rely. It teaches him that to multiply little ceremonies, with the expectation of correcting thereby a great crying sin of the age, is, to begin at the wrong end,—to attempt to stop a torrent with a feather,—to hide an evil rather than to remove it,—in short, in Scripture phrase, to "daub with untempered mortar." If the sin referred to, is indeed the characteristic of our age and of Protestant countries, our course is plainly marked out for us. Let us take and wield with renewed vigor and perseverance that word, which as a hammer breaketh in pieces the hard and stony *heart* of man, and let us not distract our minds nor weaken our faith by the use of means which are of human contrivance, and can go no further, at the best, than the mere surface of human character.

Society for the Advancement of Christianity in Pa.—The Anniversary of the Society was held in St. Andrew's Church on Sunday evening last, when a sermon was preached by the Rev. Mr. Ogilby, and officers elected for the ensuing year.

Association.—The last number of the Christian Witness, contains an interesting account of the quarterly meeting of the Western Association, held during the last month in the parish of St. James', Great Barrington. Three days were spent to the manifest interest, and we trust spiritual improvement of all present. Rev. Messrs. Clark, Ballard, Scott, Lee, Chapman, and Parker, assisted on the occasion. All seem to have entered into the spirit of their work. The following is the closing paragraph of the article.

"There was evidently a gradual increase of interest on the part of the congregation, and of engagedness in the clergy, from the beginning to the close of these meetings. The ministers of Christ discharged their duty with fidelity, and the people were solemnly attentive; and it is firmly believed that much good has been done in the name of the Lord Jesus. Notwithstanding the severity of the weather—the mercury, on Wednesday and Thursday morning, being five and nine degrees below zero—the congregations were large; the church, in the evening, being entirely filled.

"It will be perceived, from the above account of the exercises, that the brethren came together with a willingness to labor. Where this exists on the part of the clergy, a willingness to hear will either be found or be awakened in the people. And it only remains for both clergy and laity to carry out fully the design of the convention in establishing these associations, to make them the most efficient and extensive means of good to the Church ever adopted in this diocese."

Notes of a Sermon by Rev. H. V. D. Johns Rector of Christ Church, Baltimore.—Preached Nov. 30, 1843, being the day appointed by the Governor of Maryland for Thanksgiving and Prayer.

This discourse is founded on the words of Jesus, "Render therefore unto Cæsar the things which are Cæsar's, and unto God, the things which are God's."

The following passage is a specimen of the style and faithfulness of the entire sermon:

It was a noble sentiment, which a Judge of the Circuit Court of the United States, (I allude to Judge Story,) recently uttered in charging a jury in Rhode Island, "Carry with you to your homes, gentlemen, to the grave, the principle that next to the duty which you owe to God, there is none higher and more sacred, than that which you owe to your country." Beautiful as is the sentiment, I must beg to utter an exception to it; but this is only to say, that the duty which we owe to our country is not *next* to that which we owe our God, but is really *an integral part of our duty to God*. The man who will defraud the public revenue, in matters large or small, with his tenants in the custom house or his fines at the post office;—the venal legislature; the corrupt Judge; the time-serving magistrate; the lawless citizen; or the riot-loving association; all stand convicted and condemned at the bar of the word of God—for they render not unto Cæsar the things that are Cæsar's, and of course fail in rendering to God, what the Son of God inculcates.

Frown, then, indignantly frown, upon that false morality which would sanction *a double conscience*. If "a double minded man is unstable in all his ways," the statesman of double conscience surely is not to be trusted; and if "righteousness exalteth a nation, sin must be the reproach of any people." If, as states, we violate the great foundation of truth, justice, and honor, we forfeit the blessing, and provoke the displeasure of the God whom we this day solemnly adore; and may then expect some decided manifestation of his heavy indignation—the stars of Heaven in their courses will fight against us, whilst those upon our national ensign will blush for very shame, beneath the scorn of the civilized world.

Ever, then, strive to place your public and social obligations upon the right basis, that of religion; and render alike to God and to Cæsar, the things which are due. You fail in duty to God, if you fail in duty to Cæsar.

NEW PUBLICATIONS.

Thoughts of Peace for the Christian Sufferer.—A selection of short passages from Scripture and sacred poetry. Published by Herman Hooker, Philadelphia.

This is truly a profitable volume, being a reprint of the fourth London Edition of a work which was born, nursed and matured amidst the fires of affliction. It will be an acceptable offering to the "Christian sufferer"—and a good preparation for those who have not yet been called to pass through the fires. The following is a specimen:—

Ez. xiv. 23. And ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

> I weep, but not rebellious tears—
> I mourn, but not in hopeless woe—
> I droop, but not with doubtful fears,
> For whom I've trusted, him I know;
> Lord, I believe, assuage my grief,
> And help, oh help my unbelief!
> Blind eyes! fond heart! that vainly sought
> For lasting bliss in things of earth—
> Rememb'ring but with transient thought
> Thy heavenly home, thy second birth—
> Till God in mercy broke at last
> The chains that held thee down so fast.
> In heaven, that holy, happy place,
> I soon shall know as I am known—
> And see my Saviour face to face—
> And more, rejoicing round his throne,
> The faithful souls made perfect there
> From earthly stains and mortal care!

Constitution of the Christian Church, as represented in the Holy Scriptures. By W. D. Wilson, a Presbyter of Vermont.

A Defence of the Episcopal Church, pp. 256.

Introits, or Ante-Communion Psalms. *Lindsay Blakiston.*

Protestant Memorial, containing a sketch of the Reformation, Antiquity of religion of Protestants,—Safety of religion of Protestants, &c. By Rev. T. H. Horne. *From J. Pennington.*

Voice from Antiquity to the Men of the Nineteenth Century. By J. H. Merle D'Aubigne.

Campbell's Foreign Semi-Monthly Magazine. Jan. 1844.

Having frequently noticed this work, we need only say that the present number is equal if not superior to any of its predecessors. The engraving of the trial of Queen Katharine, is certainly one of the very best productions which Sartain has furnished for this literary periodical.

Mother's Magazine, for Jan. 1844.—*D. Mead, New York; P. C. Wilson, 7 North Seventh street, Phila.*

A valuable work for mothers, full of instruction and aid for the great work of training children in the good and the right way.

Parley's Magazine, Jan. 1844.

Who has not heard of Peter Parley? Scarcely a child in the country but has been interested and instructed by him. The number before us promises well for the year. *P. C. Wilson, North Seventh st.*

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Rev. John L. McKim has taken letters of Dismission from this diocese to that of Delaware.

NEW HAMPSHIRE.

Consecration.—St. Michael's Church, Manchester, New Hampshire, was consecrated to the service of Almighty God, on Thursday Dec. 28th, by the bishop of Massachusetts, acting under a request from the standing committee of the Diocese of New Hampshire. The instrument of donation was read by the rector of the parish, the Rev. William H. Moore. The sentence of consecration was read by the Rev. Dr. Burroughs, rector of St. John's, Portsmouth. Morning prayer was read by the Rev. Dr. Chase, bishop elect of the Diocese of New Hampshire; the Rev. William Horton, rector of St. Thomas', Dover, reading the lessons. The sermon was preached by the bishop, who also read the ante-communion service, assisted by the Rev. P. S. Ten Broeck, who read the epistle.

The services, always interesting in themselves, were enjoyed on this occasion by a congregation devoutly thankful to behold at last a consummation of their best hopes; and such a successful issue to their efforts of two years and more, to establish a religious home. And it cannot but be gratifying to those who have aided in the erection of this church, to know that their bounties have been expended with a careful economy, and yet so as to attain all that was originally intended.

The church, which is of wood, is sixty feet by forty, and contains seventy pews. And there is reason to believe from the rapidly increasing population of the town, that it will soon be filled; and, it is trusted, with those who love the ways of the Lord.—*Christian Witness.*

MASSACHUSETTS.

The Rev. James B. Howe, having been received into this diocese by letters dimissory from the Diocese of New Hampshire, has changed accordingly his canonical residence.—*Ch. Witness.*

At a regular meeting of the Standing Committee held January 1st, 1844, testimonials were signed recommending Charles Simeon Putnam as a candidate for the holy order of deacons.

JOHN WOART, *Sec.*

NEW YORK.

The Rev. Andrew H. Cornish having removed from this Diocese to that of South Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The matriculation of the newly admitted students of the General Theological Seminary, took place in St. Peter's Church, New York, on Sunday evening, Dec. 10th. Twenty-two were matriculated into the Junior Class, and three into the Middle Class.

There are 11 churches in Lowell, which number 3,559 communicants. The number of scholars attending Sunday-schools is 5,300. Six hundred of these scholars have united with the churches the past year.

WESTERN NEW YORK.

Rochester.—The Rev. W. E. Eigenbrodt, having resigned the rectorship of Grace Church, the parish has been placed by the Vestry under the special charge and supervision of the Bishop of the Diocese. We understand that the Bishop has accepted the charge, and will spend as much of his time here as his other duties will allow. There will therefore be no interruption in the ordinary services at this church.

VIRGINIA.

Rev. D. M. Wharton, having removed to Mount Pleasant, Spottsylvania county, Va., requests that papers and letters for him be directed accordingly.

MICHIGAN.

The Rev. Norman W. Camp, having removed from East Poultney, Vt., to Jackson, Michigan, requests that letters and papers for him be directed accordingly.

GENERAL.

For the Episcopal Recorder.

As some of the subscribers to the Female Prayer-book Society have expressed a wish to know to whom the books were gratuitously distributed last year, the Librarian requests the Editors of the Recorder to publish the following list.

	12mo.	Quarto.	Office.
To the Dom. Miss. So.	180		
Rt. Rev. Bp. Chase,	200	3	
To Clergymen in Pa.,	198	8	3
Ditto in other states,	168	8	10
To poor aged persons,	40		
To prisons,	81		
Forts Snelling & Mifflin,	30	1	
Sailors,	88	1	
Christ Ch. Hospital,	12		
Orphan House.	12		
	1,009	21	13

Obituary.

For the Episcopal Recorder.

Died in Piqua, Ohio, on the 22d of December, 1843, Mr. Daniel Peyton Conrad. The disease of which he died, was so sudden in its attack, so rapid in its progress, and so gentle in its consummation, that the deceased passed away in a moment unexpected to all.

Mr. Conrad was born in Winchester, Va., August, 1793. He was educated in the principles of the Protestant Episcopal Church, and preserved an attachment to it firm, enlightened and unwavering; but not until a few months past had his heart responded to the high spirituality of our Liturgy.—When the revered Bp. Meade was the beloved Pastor of a Parish in Millwood, Va., it was his privilege, with his family, to enjoy his ministry. Frequently and fervently has he referred to that time as one of high favour, although no effect apparently followed.—About six years since he and his family removed to Ohio, staying a few months at Clinton, but finally resolving to take up his abode in this town. The only inducement for their settlement here being that they would enjoy the privileges of an Episcopal church. In August 1841 the Rev. R. S. Killin, being invited to the Rectorship of St. James' Church, the deceased was one of the most active in pressing the invitation and urging a decision, remarking at the same time to one of the Wardens, "I think that young man will do good here. As for me, you know, my day is past." Many are the witnesses that God sent that "young man" here, but perhaps not one more decided than the subject of this notice. For a long time he continued, as to vital piety, without God and without hope. He would often yield to tears as the sermon progressed, but yet he enquired not for the way of life. God will be honored with his grace. In the month of January last, the Holy Spirit visited the place with his special influences. The effect was startling. God was in the midst of its working wonders. Not in the whirlwind, nor in the earthquake, nor in the fire, but in the still small voice, did the Lord speak. Our departed friend heard, and wept, and sought mercy, and God received him. It should be recorded for the glory of God how peculiarly in this instance, he answered supplication [illegible]. A few Christians met with their Pastor for social prayer, and before they separated, they engaged to offer special prayer daily [illegible] while at that season had occasioned special [illegible]. Mr. Conrad was one of the number included in those special seasons of supplications. After service one morning, when the subject of the Pastor's address was the encouragements to prayer, citing many scriptural and historical examples, a beloved member of the church returning was about to enter his store, but feeling peculiarly constrained to retire to his closet for prayer, he yielded. Having spent a short season in meditation and prayer, he returned to the store, and almost immediately on his entering, the very person for whom he had been praying [illegible] in great agony of mind to entreat his company to the Pastor's study. In a few minutes they were both at the door of that study. A minute earlier and that Pastor's voice had been heard in earnest prayer for that same person. The prayer ended, Mr. Conrad stood at the door a weeping, enquiring penitent. For a short space we sat in silence. [illegible] few words. We knelt at the throne of grace and found relief. The scene was overwhelming. Our deceased brother felt his burden of guilt. Like the Pilgrim, he saw the cross, and his burden fell. Then it was that the deceased laid the foundations of his religion in the depths of self abasement and a lively faith in the sacrifice and intercession of Christ. The love of God was shed abroad in his heart. He forgave every one. He sought reconciliation with all. All pride seemed prostrate.

In February last, he, with a number of other adults, received the rite of baptism. He came to the ordinance with so much contrition, that it was with great difficulty the Pastor could pronounce the solemn words. Every approach to the Lord's Table was with similar humility. His very attitude in receiving the elements handed him as memorials of his Saviour's love, seemed to say—I am not worthy so much as to gather up the crumbs that fall from Thy Table.

On looking back there are many things which indicate that his Saviour was preparing him for his great change. His last sickness continuing only one week, opportunities for conversation with his Pastor were few. During one of these interviews, he said with emphasis—"I have been thinking of the little I have had of repentance. What should I do had I left that till now?" At another time—I asked him—"do you feel secure? Do you know on what you rest?" His reply was distinct and full—Christ. I then spoke of Christ as a Rock, and repeated the striking words—

> While I draw this fleeting breath,
> When mine eyelids close in death,
> When I rise to worlds unknown,
> And behold Thee on Thy throne;
> Rock of ages, cleft for me,
> Let me hide myself in Thee!

His look spoke intense interest. Yes, said he, I feel that now, and it is enough! His wife asked him the day before he died, if he felt quite resigned, should he find this to be his last sickness. He calmly replied—yes—but I should like to feel more anxiety, doubtless, to the surviving members of his family. On Friday morning he departed this life without a struggle, or a groan, or a sigh! He has entered on the rest which remaineth for the people of God. The loss sustained by his surviving widow is inexpressible. Her Redeemer liveth!

> "He has gone to a mansion of rest,
> From a region of sorrow and pain;
> To the glorious land of the blest,
> Where he never can suffer again:
> The pangs of affliction and sickness are o'er—
> The cloud on his spirit will darken no more!"

> "Oh, leave him to rest with his God.—
> [illegible]
> Which swells o'er his blessed abode,
> Where every sight is divine,—
> Where flowers immortal with lustre are fed,
> From the source of all glory unceasingly shed!"

Died, on Thursday morning the 28th ult., at Carlisle, Pa., where she had long resided, Mrs. Sarah Hamilton, relict of the late Judge Hamilton, aged 73 years.

Mrs. Hamilton was the youngest daughter of the Rev. Wm. Thompson, who was admitted to Holy Orders in England, and subsequently became the Rector of the Episcopal Church at Trenton, N. J., at Carlisle, Pa., and [illegible] county Maryland; and who received aid from the Society in Great Britain, for the propagation of the Gospel in this Country, being at that time a part of the British Colonies.

Mrs. Hamilton was a member of the Episcopal Church, and a constant attendant on its services while her health and strength permitted. During the latter part of her life, she devoted much of her time to preparing for that great change which she has now experienced, and of which increasing infirmities gave warning.

We have reason to hope that her trust in her Redeemer was sincere, and that of the true Christian; and that her spirit is now with the Lord, while her body rests in the grave on the promise of the Saviour, that he will raise it up again at the last day.

"The golden cord is broken."

Died on Friday afternoon the 5th inst., Fanny, daughter of Joseph P. Smith, Esq., in the fifteenth year of her age.

It has seldom been our lot to notice a more sudden and afflictive dispensation than the decease of this estimable young person, which took place in the midst of seeming convalescence from an insidious malady, and when the hour of doubt and danger appeared to have passed away. In the dawn of womanhood, and surrounded by every social endearment, she has been suddenly called to "another and a better world"—but her afflicted relatives and friends will fondly cherish the memory of one, who was remarkably endowed with those graces of mind and manner which win the affections and give loveliness to life.

Died, at Flushing, on Thursday evening, the 28th of December, Frederic Thomas, son of the Rev. Frederic J. Goodwin, aged two years and nine months.

Ecclesiastical Calendar.

FIRST SUNDAY AFTER THE EPIPHANY.—Jan. 7.
Proper Lessons for Morning Service, Isa. xlv. Matt. iv. v. 13. Evening, Isa. xlvi. 1 Cor. iii.

SECOND SUNDAY AFTER THE EPIPHANY.
January 14.
Proper Lessons for Morning Service, Isa. li. John i. v. 29. Evening, Isa. lii. to v. 13. 1 Cor. viii.

THIRD SUNDAY AFTER THE EPIPHANY.—
January 21.
Proper Lessons for Morning Service, Isa. lv. Matt. iv. v. 12. Evening, Isa. lvi. 2 Cor. ix.

FOURTH SUNDAY AFTER THE EPIPHANY.
Jan. 28.
Proper Lessons for Morning Service, Isa. lxi. Luke iv. v. 14 to 23. Evening, Isa. lxv. 2 Cor. x.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Muncy,	Sunday,	Feb. 4.	Afternoon.
Perkiomen,	Sunday,	Feb. 18.	Morning.
Norristown,	do.	do.	Evening.
Lancaster,	Sunday,	Feb. 25.	
York,		do. 27.	
Petersburgh,		do. 28.	Evening.
Christ Church,		do. 29.	Morning.
Petersburgh,		do. do.	Evening.
Carlisle,		March 1.	Afternoon.
Reading,	Thursday,	March 28th.	

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

Gloria Dei,	Sunday,	Feb. 4.	Morning.
Emmanuel,	Sunday,	March 3.	Morning.
[illegible]	do.	do.	Evening.
All Saints',	Sunday,	March 10.	Morning.
St. Thomas',	do.	do.	Afternoon.
Advent,	do.	do.	Evening.
St. James',	Sunday,	March 17.	Morning.
St. Paul's,	do.	do.	Evening.
St. Stephen's,	Sunday,	March 24.	Morning.
St. Peter's,	do.	do.	Afternoon.
[illegible]	Sunday,	March 31.	Morning.
St. Philip's,	do.	do.	Afternoon.
St. John's,	Wednesday,	April 3.	Evening.
Christ Church,	Good Friday,	April 5.	Morning.
[illegible]	do.	do.	Evening.
Trinity,	Easter day,	April 7.	Morning.
[illegible]	do.	do.	Evening.
St. Luke's,	Sunday,	April 14.	Morning.
[illegible]	do.	do.	Evening.
St. Andrew's,	Sunday,	May 12.	Morning.
St. Matthew's,	do.	do.	Afternoon.

GRACE CHURCH.

Sunday next being the second Sunday in the month, there will be [illegible] in the afternoon. Evening service to commence at 7½ o'clock.

CHRIST CHURCH.

The first quarterly collection the present year, for Church objects, will be made in Christ Church on Sunday next, the 14th inst., in the morning and afternoon. The proceeds of the collection will be appropriated to missions, domestic and general.

ST. JOHN'S CHURCH, N. L.

The Right Rev. Bishop [illegible] will preach next Sunday evening at St. John's Church, N. L. on the subject of [illegible]. Divine service to commence at 7 o'clock.

TO SUNDAY SCHOOL TEACHERS.

A course of Lectures is about to be commenced, addressed to the Sunday School Teachers of Philadelphia, under the direction of the Phila. Sunday School Union.

The first lecture of the course will be delivered by Rev. A. L. Stone, on Monday evening 15th inst., at 7½ o'clock, in the church on Arch above 10th street. Subject—"Teaching by illustration."

SECOND FRENCH CONGREGATION.

Next Sunday evening, 14th inst., the [illegible] quarterly Sermon in aid of this congregation will be preached by the Rev. C. H. Williamson, Pastor of the same, in the Chapel [illegible] and Park row. The service and sermon will be in French, and the sermon in English. All friends of the cause are respectfully invited to attend. Service to commence at 7 o'clock.

C. A. WILLIAMSON.

New York, Jan. 10.

ACKNOWLEDGMENTS.

ADVANCEMENT SOCIETY.

Receipts of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, from December 12, 1843, to January 1, 1844.

From Missionary Society of St. John's Church, N. L. $10; a Female Bible Class, $5; Female Association of St. Luke's Church, Germantown, $131 27; Estate of Mrs. Catharine Cox, Legacy to the Society, $[illegible]; [illegible] St. Paul's Church, Montrose, $2 [illegible]; St. Andrew's Church, [illegible]; St. Andrew's Church, Philadelphia, additional, $[illegible]; St. Mark's Church, New Milford, $10 56; St. James' Church, [illegible]; [illegible] Association of St. James' Church, [illegible] $[illegible]; St. John's Church, Carlisle, $15; The Young Ladies of [illegible] Church, [illegible] per Rev. H. [illegible], $[illegible]; Subscriptions and Donations, $105 50. Total, $1422 05.

Receipts for the purchase of Bibles and Testaments for distribution.

May 20, 1843, St. Philip's Church, N. L., $[illegible]; July [illegible] St. Peter's Church, Germantown, $50; October 1, Trinity Church, Pittsburgh, $[illegible]; November 21, St. Andrew's Church, Philadelphia, subscription, $[illegible]. Total, $217.

JAS. S. NEWBOLD, Treasurer,
No. 6 South Front st.

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY, SINCE DEC. 12.

From Rev. James Lloyd Breck of the Nashota Mission, for books sold, $12; a Lady in Baltimore to constitute the Right Rev. Bishop Whittingham a life member, $30. Total, $42 00.

WM. MURDOCH, Treasurer,
No. 175 Market st.

FOR KENYON COLLEGE.

I acknowledge the receipt of the following sums through Mr. Woodbridge, for Kenyon College.

From Mrs. H. M. Clark, $5; Mrs. M. M. Foster, $5; Miss Mary Williams, $1. All of Mount Laurel Church, Halifax county, Virginia—in all $11.

HENRY MCILVAINE,
For Bishop McIlvaine.

The undersigned takes pleasure in acknowledging on behalf of the Widow and the Orphan, a Christmas present of $50 from Mr. "J. G.," which has been placed in the Poor's Purse, to be dispensed according to the expressed wish of the donor.

J. GORDON MAXWELL.

The Vestry of the "Church of Nativity, S. G." acknowledge the receipt of the following sums sent to them in aid of the Church.

M. & L.,	$20 00
G. W. L.,	25 00
J. W.,	10 00
T. H. W.,	5 00
J. B. W.,	5 00
Mrs. M., Mrs. P., G. P. K., each $1.	3 00
[illegible] G. W., M. T., K. M., each $1.	3 00
	$100 00

FRAN. C. WAYNE, Warden,
Fourth and Market.

P. S. Any persons feeling disposed to assist the Vestry in the effort now making to raise funds to build a Church edifice, will confer a favour by sending their donations to either the [illegible] Dr. Samuel [illegible], James Wesden, No. 63 North Twelfth, above Cherry street, or to the Rector, Rev. Wm. C. Cooley.

THE BOOK OF COMMON PRAYER. Diamond Prayer-book. Splendid miniature edition.

This is the smallest and most beautiful edition of the Book of Common Prayer published in the United States. Containing four fine steel engravings.

For sale by HENRY F. ANNERS,
No. 3[illegible] Market street, above Sixth, south side.
Jan. 13—tf.

DICK'S THEOLOGY.

J. WHETHAM & SON, Importers, Publishers, and Booksellers, 144 Chesnut st., Philadelphia, have recently published a new edition of

Lectures on Theology, by the Rev. John Dick, D. D., of Glasgow, with a Memoir of the Author, and a Copious Index of Subjects and Texts illustrated. Complete in two [illegible] royal octavo.
Jan. 13.

EPISCOPAL BOOK STORE.

DEPOSITORY of the General Protestant Episcopal S. School Union. R. S. H. GEORGE, No. 26 South Fifth street, Independence Square.

PATRICK, LOWTH AND WHITBY'S COMMENTARY.

Now Ready—No. 1, (price 25 cts.) of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Poetical Books of the Old Testament—Bishop Lowth on the Prophets—Arnold on the Apocrypha—Whitby on the Gospel and Epistles—Lowman on the Revelation.

In the previous editions of this work the Annotations were printed without the Text, thus rendering it a mere book of reference for the Study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.

Terms.—The work will be well printed from new type on good paper, and will be in every respect equal, if not superior to the English edition and will be completed in [illegible] numbers, at 25 cts. each, payable on delivery.
Jan. 13.

THE BIBLE COMPANION.

A VALUABLE BOOK for Sabbath School Teachers, &c. The Bible Companion, designed for the Assistance of Bible Classes, Families, and young students of the Scriptures. Third American from the last London edition. Revised and adapted to the present times by Stephen H. Tyng, D. D.

An Essay on the Composition and Delivery of a Sermon by J. F. Ostervald, of Switzerland. Devotional Exercises of the Heart by the devout pious Mrs. Rowe. The Death of Abel, by Gessner. The Life of Col. Gardiner, by Philip Doddridge—also a general assortment of Religious and Miscellaneous Books at low prices. For sale by
JAMES K. SIMON.
Jan. 13. Fifth street above Spruce.

FIVE DISCOURSES AGAINST POPERY.

BY Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 25 cts.

"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."

For sale in Philadelphia by R. S. H. George, H. Hooker, and J. Whetham & Son;—in New York by Swords, Stanford & Co., and Alex. V. Blake;—in Boston by James B. Dow and Charles Stimpson, Jr.—and by the Publisher, Isaac N. Whiting, Columbus, Ohio.
Jan. 13.

AN IMPORTANT PUBLICATION.

A Series of Letters addressed to the Bishops, Clergy, and Laity of the Church. The First, this day published, is entitled, "The Novelties which Disturb our Peace; a Letter addressed to the Bishops, Clergy and Laity of the Protestant Episcopal Church, by John Henry Hopkins, D. D., Bishop of the Diocese of Vermont."

This letter will be shortly followed by three others on most important subjects as suggested by the times.
Publisher H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.

H. H. will publish in a few days—

The Quarterly Review of the American Protestant Association. It will comprise 100 pages large 8vo. and be furnished at [illegible] per year in advance. Persons wishing to subscribe for this valuable work, can do so by calling at the publisher's store, 178 Chesnut st.

The first number will be ready in a few days.
Jan. 13.

ANNIE SHERWOOD;

OR, Scenes at School, by the author of Scenes in the Holy Land. 172 pp. 18mo. With a fine Steel Frontispiece.

"A beautiful and instructive little volume."—Episcopal Recorder.

"A very touching and interesting tale, presenting clear views of scriptural truth as it bears on the heart, the social experience, and the life of those who need to its influence, and illustrating with great vividness and fidelity the various ways in which good may be done by the pattern, [illegible], the teacher and the scholar, within their respective spheres of movement. We have rarely met with a tale so natural, so beautiful, and so finely descriptive of the actings of youthful piety. It will be read by thousands with unmingled pleasure."—Boston Recorder.

"It has a handsome embellishment, and its contents [illegible] scenes at school, which will delight juvenile readers."—Phila. Christ. Observer.

"Very interesting, having for its object the manifestation of Christian principles, and how they may be exhibited by a youth while in the daily discharge of common duties at school."—Reli. Intelligencer.

"A good little story, designed to exhibit an example of devoted and consistent Christian Rhetoric for a young girl at school. The various temptations which a life at school offers, and the way to meet and vanquish them, are delineated in a very attractive and impressive manner. It is a book well adapted for Sunday-schools, and for the perusal of the young generally."—N. Y. Evangelist.

The first edition of this work was sold in less than one month—the 2d edition is now ready.
Published by AMERICAN S. S. UNION,
Jan. 13. 146 Chesnut st., Philadelphia.

POPULAR BOOKS.

H. HOOKER has the following among a large assortment of valuable books for sale low:—

Fry's Lectures on the Law and Gospel, new edition—Gleanings by the Way, by Rev. John A. Clark, D. D.—the Young Disciple, a new edition, by do. do.—the Pastor's Testimony, do. do., by do. do.—Scenes and Scenery in the Sandwich Islands, by Jarves—Letters from Ireland, by Charlotte Elizabeth, 12mo.—Jay's Morning Exercises, for every day in the year—Jay's Evening do. for do. do. do.—the Prayer-book a Safe Guide, by Rev. A. Watson, M. A.—Bishop Hobart's Clergyman's Companion, containing the occasional offices of the Protestant Episcopal Church, with prayers, &c.—the Believer, a Series of Discourses, by Rev. Hugh White—Meditations on Prayer, by Rev. Hugh White, A. M.—Jubal's Lute, by Charlotte Elizabeth, various sizes, &c.—Ralph the Tarlor, by Krummacher, 18mo.—the Rise and Progress of Religion in the Soul, new edition—Devotional in or Pottery, or Dictionary on the [illegible] of the Gospel according to St. John, by L. Bonnet, translated from the French, 18mo.—Theta, or the Attractive Power of the Unceasing Education of Mothers, or the Civilization of Mankind by Women, by L. Aimé Martin, a large work, translated from the French—Morning Watches, by Frederick A. [illegible].

Also, School and Miscellaneous Books of the latest editions at very low prices.
For sale by H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.
Jan. 13.

MONEY RECEIVED FOR THE RECORDER.

[illegible] Brooke, [illegible], Pa.	$2 50
Mrs. [illegible], Prince Frederick, Md.	5 00
[illegible], Md.—Miss Jane Brice, $5—Mrs. Sarah [illegible]—Mrs. Catharine Robertson, Mrs. [illegible], P. Chapman, John G. Chapman, each $2 50,	15 00
Georgetown, D. C.—F. H. Brooke, Col. J. J. Stull, John Davidson, each $2 50,	7 50
Major Fromg, U. S. A., Fort Hamilton, N. Y.	2 50
D. H. Cowan, [illegible], Va. (to April 1845)	5 00
Mrs. P. Powers, [illegible], Va.	2 50
Mrs. Susan Barrett, [illegible], Pa.	2 50
Mrs. Sarah Budd, Mount Holly, N. J.	2 50
Lt. H. C. Pratt, U. S. A., Fort Columbus, N. Y.	2 50
Mrs. S. C. Campbell, New York,	2 50
Lewis P. Williams, Orange C. H., Va.	2 50
Mrs. L. A. Shepherd, do.	2 50
Rev. John D. Gallagher, Savannah, Ga.	2 50
Mrs. L. S. English, Georgetown, D. C. (to Dec 1845)	5 00
Henry A. Clark, Washington, D. C.	5 00
Mrs. Dr. Rowan, [illegible], Va.	3 00
Mrs. Margaret [illegible], Reading, Pa.	2 50
David Mcconkey, West Chester, Pa.	2 50
[illegible], Southport, Ct.	3 00
[illegible] W. [illegible], Washington, D. C.	2 50
[illegible], D. C.—Mrs. [illegible], Mrs. C. W. P. Custis $2 50 per Bell & Entwisle, (the Terms were forwarded [illegible])	7 50
	$[illegible]

Poetry.

BE KIND.

TO MY SISTER MARIA.

Be kind to thy father—for when thou wert young
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thine innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with grey,
His footsteps are feeble, once fearless and bold;
Thy father is passing away.

Be kind to thy Mother—for lo! on her brow
May traces of sorrow be seen,
O well may'st thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother—for thee will she pray
As long as God giveth her breath,
With accents of kindness, then, cheer her lone way
E'en to the dark valley of death.

Be kind to thy brother—his heart will have dearth,
If the smile of thy love be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone,
Be kind to thy brother—wherever you are
The love of a brother shall be
An ornament, purer and richer by far,
Than pearls from the depths of the sea.

Be kind to thy sister—not many may know
The depth of true sisterly love;
The wealth of the Ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown,
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

[*Baptist Advocate.*

A MARRIAGE FEE.

I once heard a little incident, said to have occured to a venerable Clergyman of this city, now no more, but who, if named, would be instantly recognized as familiar to many; and as it appeared somewhat interesting to me, I will narrate it:

It transpired some thirty years since, at which time our reverend friend was called upon to officiate at the nuptials of the only child and daughter of a most wealthy retired merchant of this place, then residing a few miles in the country.

The time which had been appointed for the wedding, proved to be a chill, rainy day, towards the latter end of the month of September: the rain having commenced falling on the night previous, continued throughout the day. The roads were in a miserable condition, the rain falling upon them still heavy with dust, rendered them almost impassable in mud. This was anything but a pleasant prospect for the Doctor; but weddings, you know, must not be delayed, nor do Clergymen generally, in the least, desire it; they entertain a peculiar partiality for them; they find pleasure in uniting "two fond hearts," and they find profit in it. So, barring the weather, the Doctor had no reason to complain, and rain or shine he was bound to go. Accordingly, a horse and chaise were procured, and the Doctor, fully equipped for the journey was soon on his way to the scene of bridal festivity. At the country mansion all was in readiness against his coming, and when he reached there, sometime after night-fall, he found the bride and her lover already awaiting him. It was not necessary to lose any time, and the Doctor was not long in entering upon his appropriate offices. The necessary preliminaries being speedily arranged within a spacious hall, richly ornamented, and in the presence of a gay and numerous company, the Doctor pronounced the nuptial ceremony.

The scene was unusually affecting, and to the doctor himself. The bride, as we have said, was an only child, and aside from her education and accomplishments, upon which every care and attention had been bestowed, she possessed qualities of the heart which endeared her to all; she was amiable and affectionate; and these traits combined with sincere and early piety, had won the Rev. old gentleman's highest friendship and esteem. To one thus interested in the happiness of a bride, the joy attendant upon her nuptials is never unmingled with tender emotions, and tears of parental sympathy trickled down the pious countenance of the old gentleman, as, at the conclusion of the ceremony, he invoked the smiles of Heaven for the future happiness of the newly wedded. Nor was he alone in these feelings; a solemn stillness, for a while pervaded the whole company, yet like a transient cloud in the morning, it was soon expelled, leaving all bright and cheerful as before.

Shortly after the ceremony was over, the doctor prepared himself without delay for home; so taking an affectionate leave of the bride and her happy partner, he ordered forth his vehicle. Not a word had yet been hinted to him concerning a marriage fee; as for himself, he was too much absorbed in reflection to have given a thought upon the matter. The "fee," however, such as it was, had not been forgotten; but Mr. E. the bride's father, after accompanying and assisting him into his chaise placed in his hands a little package, containing, as he said, a "present" for himself, and a "little notion" for his wife. The doctor, presuming, of course, that it was his fee, and no doubt a rich one, which had been thus modestly tendered, accompanied with some small token for his wife, thanked Mr. E. accordingly, and the courtesies of the night being exchanged, the doctor lost no time in regaining his home.

Imagine, now, the old gentleman after two hours' hard ride through mud and rain, well drenched and bespattered, sitting by his fireside, opening, with the eager assistance of his wife, the above described package; imagine also, if possible, the surprise and disappointment of both, as, contrary to the lowest expectations of either, in lieu of a $50 note and a rich laced cap, the package was delivered of a plain neck-cloth and an unpretending pair of gloves.

Now, fortunately for our friend the doctor, of all things he knew best how to brook disappointment; it is characteristic of the profession in general; hence his share of the disappointment was soon smothered, and he contented himself with the reflection, that his services had been well repaid already, in having been rendered to one whom he felt most happy in serving.

Not so with his wife: like the most of her sex, aye and of her kind, disappointments were not in the least agreeable to her; besides, on this occasion, as she was personally interested, hers was by no means small. The marriage of Miss E. had long been in contemplation, and as long had the doctor's wife been anticipating a rich fee for her husband; which, according to a good-natured agreement existing between them, in relation to the above marriage, they were to divide equally; and no marvel is it, that she had magnified her share into "something very handsome."

For some time she was speechless with vexation and disappointment; she knew not how to vent her feelings, she felt hurt as well as vexed and disappointed.

"Certainly I am greatly at a loss to account for this," at length she exclaimed, recovering herself, "surely I never would have expected such from Mr. E."

"Tut! tut! my dear," returned the doctor, "I'm sure it's not worth while grieving about it."

"Indeed, I think it is," rejoined his wife, somewhat vexed, and tossing, at the same time, the gloves from her; "I'm sure your ride through mud and rain was itself well worth ten times as much."

"Well, well," said the doctor, "I'm very well satisfied, and I see no reason why you should be otherwise." So saying, he was in the act of spreading out the neck cloth, to examine its dimensions, when lo! a hundred dollar note dropped upon the floor.

If by the touch of a magic wand the doctor had converted the cambric into a silken sash, the surprise of his wife could not have exceeded what she now felt. She knew not what first to say. No time was lost however in reobtaining the gloves; and if her surprise was great before, it was in no degree diminished, when a ten dollar note was discovered, snugly stuffed away in each thumb and finger.

"My patience! did you ever!" shouted the old lady in ecstacy.

"Ha! ha!" laughed the doctor.

But let us drop the curtain upon the happy doctor and his wife.—*Phil. Inquirer.*

THE CRADLE.

The Cradle is one of the appendages of Home. Think not lightly of it, oh man, for thou hast lain in it. When thou pridest thyself on thy manly form and thy mature mind, think how little thou once wast, when the cradle held thee. The cradle is suggestive. There we begin our existence. How much of that early existence is slept away in it! Is this for naught? Did Isaac, the child of promise and of prayer, occupy it to no purpose? The treasure in that cradle, which was rocked by the maternal hand of Sarah, was reserved to bless the world. "In thy seed shall all the nations of the earth be blessed." Was it in vain that the infant Moses was cradled amid the waters of the Nile, and watched by the sleepless eye of his fond mother? The emancipation of a nation furnishes the reply. And why so many prayers offered, so many tears shed for little Samuel? Ah, Hannah, thou didst call thyself "a woman of a sorrowful spirit," and didst "pour out thy soul before the Lord." Heaven heard thy prayer and gave thee such a son! How was that sorrow turned into joy, as thy hand rocked the cradle of thy first born: "For this child I prayed, and the Lord hath given me my petition, which I asked of Him. Therefore also have I lent him to the Lord. As long as he liveth he shall be lent unto the Lord." Happy mother of a holy child! As was his birth, so was his life and his death. A nation went into mourning when Samuel died. Such is the power of faith—the potency of prayer.

Look at that sickly little boy in the cradle. The breath of life can hardly be kept in him. But a mother's love, which never wearies, is the guardian angel of these precious hours. Who his father is I know not. Where he is, I cannot tell. He may be far off on the sea. He may moulder in the dust, and that mother may be a widow. A widow indeed she is, and her name is EUNICE. She is watching over the future minister of Christ, the companion of an apostle, a holy man and a candidate for heaven.

See another little boy asleep in his berth. His name is Isaac. If he had strength enough to creep out of his cradle, he would not have sense enough to keep out of the fire or to keep himself from falling down stairs. But while that real affection plies its incessant task over helpless infancy, maternal anticipation may tremble for the future. Let patience, however, have its perfect work. Along with the development of the functions of the body is expansion of the powers of the mind. Isaac soon reciprocates the smile of his mother. There is intelligence. Time elapses. He understands the language of signs. That volume of voiceless eloquence—a mother's face—her eye, her smile, her frown, he reads before he can articulate a word. It is the first revelation of love to his soul. Time in its progress continues to unfold his intellect. It discloses masculine features. The child is becoming the father of the man. Whether he is endowed with the splendid attributes of an original genius is scarcely worth an inquiry. A more important qualification distinguishes him—that of intellectual industry. He thinks, studies, reasons, writes. He astonishes the world by the power of his intellect in the pursuit of the abstract sciences, in demonstrating the laws of nature, and leading the mind through nature up to Nature's God. He explores the sublime secrets of God in the works of creation. He seems to walk among the stars, and having descended from "the flaming bounds of time and space," with the true humility of a profound mind, he considers himself but a child who as yet has played only with a few pebbles on the shore of a boundless ocean. Such was Sir Isaac Newton. I would give more to see the veritable cradle in which Sir Isaac was rocked, than all the Idle relics of the old mother of abominations, from the gorgeous feather of the angel Gabriel down to the sacred mouse that has nibbled at the Host.

Contemplate another instance. Little Philip is laid aside to die, almost as soon as born, but the sheltering wing of Providence is spread over him, and he gains the cradle, that refuge of the weak, who cannot take care of themselves. He is nourished and cherished, trained and guided by his faithful mother, who associates the pleasures of the fireside with the acquisition of divine knowledge, and makes sure that her son never shall forget the "old Dutch tiles." This woman bestows in Doddridge a gift on the Church of God, inestimable and inconceivable. Could she have known what there was in embryo in that household cradle—how much pulpit eloquence—what strength of sacred emotion—what power of setting forth the excellence of Scripture—what sanctified poetry—what ability to delineate the rise and progress of religion in the soul, how would her maternal heart have leaped for joy! The fable of Hercules in his cradle strangling the serpent, like many other fables, points to a great truth. It is one of those truths of which no particular age can claim the honor of discovery, for it belongs to all.

It was said of Pindar that, as he lay in the cradle, "the bees swarmed about his mouth," that is, he was to be a sweet poet. Pope says of himself that he "lisped in numbers," and that he could not remember the time when he began to make verses. Such is the power of infancy on maturity.

Come with me into this dwelling. Here is the parlor. There is the cradle. The mother who is watching that infant son is impenitent. He has never been consecrated to God, but the fire of genius is in his eye, the sweetness of eloquence is on his lips. As he lives and grows, he is all enthusiasm, all life and animation. Grace seeks him—Grace saves him. He preaches the grace he once scorned, and there is still the impenitent Mother proud of her high-minded and high-gifted son, whose presence and preaching in the pulpit throws a sort of enchantment over the multitudes that hang on his lips. The little chrysostom has become a mighty one. In the midst of all he is unhappy for his Mother. He weeps for her impenitence. The repose of mid-night is disturbed with the image of his lost Mother. They meet to pray. He that was her cradled child bears the message to her heart. The convicted Mother rushes into the arms of her son, and embracing him, exclaims: "*My son, my son, must your Mother come to you? My boy, pray, pray for me.*" It was a scene beyond the touch of a mortal pencil. That night witnessed the birth of this mother into the kingdom of Christ, and great was the joy of that house. The son of her love was her spiritual father. Why need we resort to fiction! Facts are more impressive. And that is fact which I have just related. Mother, remember that no prayer offered in faith over that cradle is in vain.—Thou wilt think so, if thou shalt ere long be called to dress thy child for the coffin and the grave.—DANFORTH, *Mother's Mag.*

BARGAINING.

Mrs. Ellis, in that excellent work, the "Wives of England," makes the following judicious remarks, which cannot be too forcibly impressed with this world's good:

"Above all things to be guarded against in making bargains, is that of taking advantage of the poor. It is a cruel system carried on by the world, and one against which Woman, with her boasted kindness of heart, ought especially to set her face—that of first ascertaining the position or degree of necessity of the party we deal with, and then offering a price accordingly. Yet how often do we hear the expression, "I get it done so well and so cheaply, for, poor things, they are in such distress, they are glad to do it for any price!" And a pitiful sight it is to see the plain work and fine work, that is done on such terms. A pitiful thing it is to think of the number of hours which must have been spent, perhaps in the endurance of hunger and cold, before the scanty pittance was earned; and to compare this with the golden sums so willingly expended at some fashionable milliner's, where, because the lady of the house *is not in want*, the kind-hearted purchaser would be sorry to insult her feelings by offering less.

THE MORMON PROPHET AND THE GREEK PSALTER

We lately heard a story, which, while it may make us mourn over the depravity of human nature, serves to show, among many similar facts, the low artifices and cunning tricks to which the Mormon Prophet will resort, in order to show the gullibility of his followers. The story is in this wise; and can be substantiated by respectable witnesses:

Some time since Professor Caswell, late of Kemper College, near St. Louis, an Episcopal clergyman of reputation, being about to leave this country for England, paid a visit to Smith and the Saints, in order that he might be better able to represent the imposture to the British people.

It so happened that the Professor had in his possession a Greek Psalter of great age—one that had been in the family for several hundred years. This book, as a relic of antiquity, was a curiosity to any one—but to some of the Saints, who happened to see it, it was a marvel and a wonder. Supposing its origin to have been as ancient, at least, as the Prophet's Egyptian Mummy, and not knowing but the Professor had dug it from the bowels of the same sacred hill in Western New York, whence sprung the holy Book of Mormon, they importuned him to allow "brother Joseph" an opportunity of translating it!

The Professor reluctantly assented to the proposal, and, accompanied by a number of the anxious brethren, repaired to the residence of the Prophet. The remarkable book was handed to him. Joe took it—examined its old and worn leaves—and turned over its musty pages. Expectation was now upon tip-toe. The brethren looked at one another—at the book—then at the Prophet. It was a most interesting scene!

Presently the spirit of prophecy began to arise within him; and he opened his mouth and spoke. That wonderful power which enables him to see as far through a mill-stone as could Moses or Elijah of old, had already in the twinkling of an eye, made those rough and uncouth characters as plain to him as the nose on the face of the Professor. "This Book," said he, "I pronounce to be a *Dictionary of Ancient Egyptian Hieroglyphics!*"

The brethren present were greatly astonished at this exhibition of their Prophet's powers of revealing hidden things. After their exultation had somewhat subsided, the Professor coolly told them that their Prophet was a base imposter! and that the book before them was but a plain Greek Psalter! Joe "stepped out."

Such is the manner in which this arrant knave imposes upon his followers! and such is the manner in which his knavery is sometimes exposed!—Yet, strange that people continue to believe him.

Professor Caswell, since his sojourn in England, has published a work, entitled "Three days at Nauvoo," in which this rich scene is represented in an engraving.—*Warsaw Signal.*

WOMAN.

Great indeed is the task assigned to woman. Who can elevate its dignity? who can exaggerate its importance? Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, and armies led, and empires governed; to guard from the slightest taint of possible infirmity the frail creature whose moral, no less than his physical, being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments, which generations yet unborn, and nations yet uncivilized, shall learn to bless; to soften firmness into mercy, to chasten honor into refinement, to exalt generosity into virtue; by her soothing cares to allay the anguish of the body, and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be the compensation for hopes that are blighted, for friends that are perfidious, for happiness that has passed away. Such is her vocation—the couch of the tortured sufferer, the prison of the deserted friend, the scaffold of the godlike patriot, the cross of a rejected Saviour; these are the theatres on which her greatest triumphs have been achieved. Such is her destiny—to visit the forsaken, to attend to the neglected; amid the forgetfulness of myriads to remember—amid the execrations of multitudes to bless; when monarchs abandon, when counsellors betray, when justice persecutes, when brethren and disciples fly, to remain unshaken and unchanged; and exhibit, on this lower world, a type of that love—pure, constant, and ineffable—which in another world we are taught to believe the best reward of virtue.—*Blackwood's Magazine.*

Children's Friend.

READ, AND YOU WILL KNOW.

Read, and you will know. This is what Mrs. Jones used to say, every day, to her son William. She would take him in her lap to talk to him. Little William wanted to know a great many things. His mother did not always tell him, but said *Read and you will know.*

Then William considered, and said to himself, I want to know many things. Mother says, that if I read I will know. So he tried very hard, and soon learned to read. Then he read many beautiful books. He learned something from every one of them. After awhile he could read every book in his mother's library.

Little William Jones grew up to be a man. He had a great deal of knowledge. He was a wise and great man. He was made a judge, and went and lived in India. Then they called him Sir William Jones.

Read, and you will know. There are thousands of good books, and if you will only learn to read, you can know all that is in a good book. Some foolish children do not care about learning. They do not know how pleasant it is to read the histories which are in books. Little child, take good care to learn how to read. It will do you good as long as you live.

Read, and you will know. I say this over again, because I wish you to remember it. If you do not learn to read while you are a child it is likely you will never learn at all. Read a little every day. Get your friends to show you what you cannot make out by yourself. Never skip any hard word. In a little time you will be able to read every word. Mind your stops, and take care to understand what you read. Do you know the little rhyme—

When house, and land, and goods are spent,
Then learning is most excellent!

Read, and you will know. What will you know? You will know all things that are in books. You will know how the world was made. You will know about the people that lived in the world thousands of years ago. You will know about Adam, and Noah, and Aaron and Moses, and David, and Solomon. Read, and you will know what you were made for. You will know how to get to heaven. You will know all about Christ, who died for sinners. You will know what becomes of good children when they die. Now, remember what I say, *Read, and you will know.*—*S. S. Ad.*

ROBERT SHOULD KNEEL DOWN.

A little boy named Robert only two years and a half old, had been taught devoutly to kneel down and repeat the Lord's prayer every morning and evening. One evening, however, he was put to bed by the servant without this ceremony; but while she waited in the chamber, expecting to have seen him fall asleep, the little fellow suddenly burst into tears, exclaiming, "Robert not kneel down! Charlotte, Robert not kneel down!" And so impressed was he with this duty, that he did not cease weeping till he was taken out of bed, when he knelt by the bedside, and very prettily said his prayers. When he had finished he said with affecting emphasis, "Robert *should* kneel down, Charlotte."

Dear children, you are, most likely, older than this good little boy; let me beg of you to improve upon his amiable conduct, and not only to say your prayers, but *pray*—that is, let what you express in words to God, be the sincere desires of your hearts, and he will hear your prayers and will bless you. Never, then, O never dare to close your eyes in sleep, before you have prayed to your heavenly Father to forgive the sins of the past day, and to protect you in the hours of darkness. And never leave your room in the morning before you have thanked him for the mercies of the night, and prayed him for the sake of Christ, your Saviour, to keep you from all evil and danger through the day.

London Teacher's Offering.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 27th ult., has received the following contributions:

Collection in Grace ch., N. Y., after sermon by the Secretary and General Agent, $350, St. Paul's ch., Burlington, Vt., $39 75; Trinity ch., Fairfield, Conn., $6 50; Female Missionary Society of Trinity ch., Washington City, $60; from a member of said church, $10; Mount Zion ch., Hedgeville, Berkley co., Va., $10; Trinity ch., Martinsburg, $5; St. Paul's ch., Centreville, Md., Rev. H. Brown, $5; J. Parish, of 271 Grand street, N. Y., $1; through Charles Seymour, Esq., Treasurer of Western New York, from Zion ch., E. Bloomfield, $3 66; Trinity ch., Geneva, $2; St. Paul's ch., Syracuse, $28 85; St. Paul's ch., Buffalo, $5 06; Christ ch., Manlius, $13—total, $52 57. Christ ch., New York, $12; Christmas offerings of some children at Hempstead, L. I., $1 25; through Edmund Wilcox, Esq., R. A., in Phil., from Miss L. M. Hedgeman of Stratford, Va., $2; Missionary Society of All Saints' ch., and Emmanuel chapel, Holmesburgh, Pa., for Michigan, $12; W. P. D., $5; church and Sunday school Evangelist, Phil., $10, a female, by Mr. Gardner, $1 50—total, $29 50; young ladies of Trinity ch., Pittsburgh, Pa., Rev. Dr. Upfold, rector, towards salaries of missionaries at Nashotah, $165; Christmas collection in St. Paul's ch., Augusta, Ga., Rev. E. E. Ford, rector, half, $35; Sunday school of the same, half, $4 25; St. Luke's ch., Montpelier, Ga., per W. P. Hunter, Esq., half, $4; Christmas offerings of Sunday school, St. Peter's ch., Perth Amboy, $2 38. Total, $733 70.

THOMAS N. STANFORD, Treasurer,
Jan. 3, 1844. 139 Broadway, New York.

PLANTING AND TRAINING OF THE CHURCHES.

In Press and will shortly be published—the History of the Planting and Training of the Christian Churches by the Apostles—translated from the German of Dr. Augustus Neander, by J. E. Ryland. 1 vol. 8vo.

This Work will be in uniform style, with our edition of the History of the Christian Church during the first three centuries, by the same author.

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NOTICE.—All persons having received vignette certificates from Cyrene Clark, for subscription to the Illustrated Book of Common Prayer, are requested to send them without delay to H. W. Hewet, publisher, post paid, and the work will be sent to them.
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RECENTLY, published by the subscribers, at the office of the Episcopal Recorder, No. 12 Pear st., a Memoir of the RT. REV. RICHARD CHANNING MOORE, D. D., by Rev. J. P. K. Henshaw, D. D., now Bishop of Rhode Island, with an engraved likeness—octavo, 503 pages—price $2 25. Also, The Prayers of the Church, a connected series of Reflections on the Liturgy—price 75 cts. A liberal discount will be made to Booksellers. STAVELY & McCALLA.
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THE Managers of the Ladies' Liberia School Association of Philadelphia, have recently received letters from Dr. Johnson, informing them that the state of his health will oblige him to resign the situation of Principal of the High School. He has expressed his determination to remain, if possible, until another teacher shall be prepared to take his place; and the Board are anxious to secure the services of a competent instructer, without delay. The Principal of this School must be capable of giving instruction in all the branches of a finished English education, and should also have some knowledge of agricultural pursuits.

For further particulars, application may be made to the President of the Association, Mrs. Dr. Blanding, 232 North Fifth street.
Dec. 30.

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THE subscribers are constantly prepared to furnish to Clergymen and Sabbath-school teachers, and others, Magic Lanterns of the most approved construction, with sliders, suitable for Sabbath and other schools. The Lanterns and sliders will be sold separately or together, as required, at the lowest prices for cash, and carefully packed to order. Lanterns for the Hydro Oxygen light, with all the apparatus for generating the gas, suitable for Academies and Seminaries. Astronomical sliders in sets and single views. Moveable Astronomical sliders in sets, with each slider to revolve by rack motion, packed in a box. Scripture sliders in sets of twelve, neatly packed in a box. Scripture do. single views affording the most complete assortment of subjects ever yet offered for sale. Natural History sliders, single and in sets. Temperance do. do. do. do. Humorous moveable sliders in almost an endless variety. Telescopes, Microscopes, Lenses, &c., suitable for Seminaries and Academies.

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THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, has removed his School for Young Ladies, to No. 25 South Thirteenth street, below Chestnut.

The Academical year of ten months, is divided into two terms of five months each; commencing on the first of September, and on the first of February.

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To pupils over twelve years of age,	per quarter,		$12 50
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Text books furnished (if desired) at the usual store prices. Payable quarterly.

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Board, Washing, and Tuition in Latin, and the usual branches of an English education, $140 per term of five months. Payable in advance. Dec. 25.—tf.

B. BATCHELLER'S Classical and English School for Boys, S. E. corner of 12th and Market sts., Girard buildings. Terms &c. can be known by application either at the rooms, from 9 o'clock to 1, and from 3 to 5, or at his residence, Chesnut street, 1st door west of Schuylkill 6th, S. side.
Dec. 30.—4t.

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FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.
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The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationery will be purchased for the pupils when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn., Hon. Andrew T. Judson, Hartford, Conn., Hon. Samuel Ingham, Essex, Conn., Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Wm. Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, New York; Rev. T. W. Coit, D. D., New Rochelle, N. Y., Hon. Millard Fillmore, Buffalo, N. Y., Edward Pittman, Esq., Baltimore, Col. Garland, Detroit, Michigan, Col. Andrews, Charleston, S. C., C. V. S. Kane, New York; Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Luce, Esq., Gen. Jessup, Gen. Towson, Coll Cross, Washington city; Wm. Easton, Esq., Hon. Geo. W. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.
Oct. 14—3mo

THE LAW AND THE GOSPEL.

LECTURES ON THE LAW AND THE GOSPEL, by Rev. S. H. Tyng, D. D., 3d edition, re-written and enlarged. 330 pp. 12mo. Retail price 62½ cents, wholesale 50. Just published and for sale at the office of the Episcopal Recorder, No. 12 Pear st., by
Dec. 2—6t. STAVELY & McCALLA.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.

Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.
Oct. 14—5m.

NEW YEAR'S PRESENTS.

FOR sale by PERKINS & PURVES, No. 134 Chesnut street—

American and English Annuals for 1844, viz.—
The American in Paris, with 18 illustrations.
Heath's Book of Beauty, with 13 engravings.
The Keepsake, with 13 illustrations.
Friendship's Offering, with numerous embellishments.
The Gift—the Opal—the Drawing Room Annual, &c. &c. &c.
Drawing Room Scrap-book, with illustrations.
Paul and Virginia—Milton's Paradise Lost, beautifully illustrated—Tilt's English Classics—Lady's Hand Book of Needlework—Grey's Elegy—Poets and Poetry of America, &c. &c. &c.

Juvenile Annuals for 1844, viz.—
Youth's Keepsake—the Annualette—the Little Gift—St. Nicholas' Annual—the Child's Gem—the Boys and Girls' Magazine.

A large assortment of elegantly bound Bibles, Prayer, and Hymn-books, &c. &c., of various sizes, English and American editions, together with a general variety of miscellaneous books of different styles of binding suitable for Holiday Presents.
Dec. 30—3t.

JUVENILE BOOKS FOR GIFTS.

EDWARD C. BIDDLE, No. 6 south Fifth st., has for sale a large assortment of standard and recent juvenile publications, amongst which are the following.—

By Jacob Abbot—The Rollo series, 13 vols.—the Lucy series, 4 vols.—the Jonas series, 4 vols.—Marco Paul's Travels, 3 vols.—Hoarchead—McDonner.

By Miss Sedgwick—Stories—Home—Live and Let Live—Love Token for Children—the Poor Rich Man and the Rich Poor Man.

By Miss Edgeworth—Rosamond—Frank—Harry and Lucy—Parents' Assistant.

By Robert Pollok—Helen of the Glen—Persecuted Family—Ralph Gemmel—the Massachusetts' School Library, 12 vols.—the Aunt Kitty Series, 5 vols.—Youth's Library for the Parlor, 6 vols.—Boys' and Girls' Annual—Boys' and Girls' Magazine, 2 vols.—Youth's Historical Gift—the Young Islanders—Robinson Crusoe—Robinson Crusoe for the Young—Adventures of Hernandez Cortes—Adventures of Capt. John Smith—Wonders of Nature—Wonders of Art—Naturalist's Rambles—Boys' Country Book—Scenes in Nature—Youth's Sketch Book—Holiday Tales—Persevere and Succeed—Jenny Allen—Willy Rogers—Bingley's Stories about Instinct, and many others calculated to please and instruct little folks.
Dec. 30.

THIS DAY PUBLISHED,

JACKSON'S celebrated Treatise on the Church, and Bishops Sanderson and Cosen on the Church, in 1 vol. This work is justly esteemed as of the highest authority on the nature of the Church, and worthy to be studied by all candidates for the ministry.

Also, Thoughts of Peace for a Christian Sufferer.
H. HOOKER, Publisher,
Dec. 23. 178 Chesnut st., opposite the Masonic Hall.

NEW JUVENILE BOOKS.

THE Boys' and Girls' Annual, a Christmas and New Year's Present for 1844.
Youth's Keepsake, a Christmas and New Year's Gift for Young People.
The Annualette.
The Saint Nicholas Gift.
The Child's Gem, by Mrs. Colman.
The Little Gift for 1844, by Mrs. Colman, &c. &c.
With a great variety of New Books suitable for holiday presents.
For sale by PERKINS & PURVES,
Dec. 9—3t. No. 134 Chesnut st.

VALUABLE AGRICULTURAL WORKS.
CHEAP FOR CASH.

LECTURES on Agricultural Chemistry and Geology By James F. M. Johnston, 2 vols. 12mo.—Gray's Botanical ext Book for Colleges, Schools, and Private Students. Illustrated with numerous engravings.

Gardening for Ladies: and Companion to the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.

The Theory of Horticulture; or an attempt to explain the Principal operations of Gardening. By John Lindley, edited by A. J. Downing and A. Gray.

Squarey on Agricultural Chemistry; intended for the use of the Practical Farmer.—Fessenden's New American Gardener.—Complete Farmer.—New American Orchardist.—Received and for sale by
BARRINGTON & HASWELL,
Oct. 28. 293 Market street.